THE GOSPEL IN LEVITICUS

BY

ELEANOR HERR BOYD

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Roy L. Barnes

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FOREWORD.

Perhaps no book of the Bible is so much neglected, and so little understood, as the Book of Leviticus.

A book of laws regarding sacrifices—obsolete—Judaistical—entirely done away with today. Why waste time over it? So many say. And if it were true that these old rites and ceremonies, given in such minute detail and occupying such a large portion of the Holy Scriptures, had no lessons for us—since they have been abolished, because their purpose has been fulfilled—then it would be a waste of time to spend much study upon it.

If on the other hand they contain certain precious truths, only mined from this Book, which the Holy Spirit has seen fit to write for us, and enclose, in the cover of Holy Scripture, then, we are the losers if we fail to dig and unearth His gems.

When the meaning of the Book is discovered, it glows with a Holy Light, for the Holy Spirit through Paul tells us expressly that all these rites, and rituals, and bloody sacrifices, were shadows sent before into the world to prepare the hearts of the people to understand and receive Him who is the True Light, that lighteth every man that cometh into the world.

The Light of the world is Jesus. The shadow therefore holds the true light, though in dimmer form.

See Jesus in every detail of the tiresome round—the sun and center and reason for all that was commanded—and the Book becomes one of the pivotal books of the Bible, and throws its rays way down the ages, until they strike the Cross, and there reflect its glory upon us who believe.

There never was a day in which sound doctrine needed more to be understood than today, when every doctrine of the Word of God, is attacked or depreci-

ated by so many who profess to be preachers and teachers of the Gospel.

The truth that there is but one way to God, and that, the way of sacrifice, and that sacrifice, a substitutional one, and the only substitute offered, the Son of God Himself, who alone could meet God's demands, and man's needs, at one and the same time, as God manifest in the flesh, by way of the virgin's womb, needs to be clearly seen.

That this same Jesus, God and man in two natures and one distinct person forever, fulfills all the old types and ceremonies, all the old prophecies and symbols, and is the Lamb of God slain for our offenses, and raised again for our justification, surely, I say, this truth is the doctrine on which our hopes are based and needs clarifying and revivifying in these days of doubt and man made schemes of salvation.

2 Tim. 4:3.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

Titus 1:9.

9 Holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

2 Tim. 3:16.

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

1 Tim. 1:3, 4.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

2 John 9.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Take the fact of man as a sinner, fallen and depraved. How many will bear this judgment upon themselves today?

In paper, press, magazine, lecture, platform, pulpit, man is extolled, exalted, lauded to the sky; told to improve himself, help himself, lift up himself. His works, his civilization, his ethics, his policies, his religions, all come in for human praise and adoration. It is as some one has said Man's day—not God's.

But what is the truth?

God says the Son of man is come to seek and save that which is lost.

Not that which can save itself—do for itself—lift up itself—but that which is lost.

Many great, and noble, and beautiful things, lie in the dust of man's fallen greatness. Man was made in the image of God. A great production. Standing erect and supreme amongst God's creatures. But man fell with a crash, and his greatness has been in the mire ever since.

No power in the broken atoms to reunite and remake the image. It takes an exterial power and a new internal force to remake the lost man into a new born creature. And this force and this power lies only in the pierced hands of the sufficient Saviour.

Men say, look at the noble deeds done by even ordinary men, the courage, the heroism, the generosity, the sacrifice, etc. Yet all are only fragments of a once complete whole.

Look at Rome—the broken columns—the carved mouldings—the unequalled pieces of glass—the graceful urns. But while each piece is beautiful as far as it goes, it does not go far enough to rear a temple worthy of the worship of the gods.

It was great; it is in ruins. Its very beauty but proves the greatness of its fall.

So man, made in the image of God, shattered that image. We can see only the fragments of what might have been, or rather once was.

For this reason, as we see all through the Word of God, something had to be done by one greater than man, more powerful than Satan, who wrought the ruin, and this was done by the One who made and who stood sponsor for man.

And so we believe that by studying the whole Word of God in regard to His teaching concerning the person and work of His beloved Son, we will be built up in our most holy faith, strengthened in our inner man and made to see no man save Jesus only, as sufficient Saviour.

To those who speak of the bloody rites of the old ceremonial law we would say that they do but prove the deep rooted sin in the human soul that nothing short of death could reach.

Blood is the substance of life, and as sin brings death, the forfeiture of life, so the house of God must needs look like a slaughter house as each sinner approached with his substitute offering which must die.

Adam certainly knew the meaning, to a certain extent, and obeyed God in the use of animals for worship.

We have often noted the difference between Cain's and Abel's offering, the blood being the only ground of Abel's acceptance, the absence of blood the only ground of Cain's rejection.

Noah brought his sin offering, and all down the ages man's approach to God has been by the blood bought way.

The Via Dolorosa.

If men are repelled by the sight let them remember it is their sin which necessitated it. Even the heathen are conscious of a separation from God, or their gods, and try to propitiate them by bloody sac-

rifices. Now the mere slaying of an animal or of any human being does not of itself bring a man to God.

Not until God took the offerings and by His command made them holy to Himself according to His plan and purpose, and declared that they would be accepted as an atonement for those who offered them in faith upon His naked Word, did they become what they were to His people—substitutionary and predictive of the Saviour.

They were to be offered in one place—the Tabernacle; later transferred to the Temple; for one purpose—propitiation; or in place of the Saviour, by one ordained order of persons, the Levitical, or God-appointed priesthood, and according to all the laws, rites and ceremonies divinely appointed and duly proclaimed.

So after all, Israel's faith was exercised just as our faith must be exercised, by accepting God's Word regarding ourselves as sinners—regarding Christ as Saviour.

If this truth is more vividly brought before us by our simple studies in the Book of Leviticus, where the first fully developed plan for worship and approach to God was set down, then these few lessons, compiled to be suggestive and not in the least exhaustive, will not have been in vain.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or take away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And knows her guilt was there.

Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love.

Rev. Isaac Watts, 1709.

For the further study of these marvelous types, the student is directed to the following authors, from whom much of the material, used in the book has been culled.

The Scofield Reference Bible—	C. I. Scofield, D. D.
The Numerical Bible—	F. W. Grant.
Atonement and Type—	" " "
Leviticus—	C. H. Macintosh.
Leviticus—	Joseph A. Seiss, D. D.
Christ in the Bible—	A. B. Simpson.
Old Testament Studies—	W. Leon Tucker, D. D.
The Pentateuch—	Wm. Evans, Ph. D., D. D.
The Law and the Offerings—	Andrew Jukes.
Knowing the Scriptures—	A. T. Pierson, D. D.

LESSON I.

INTRODUCTION.

LESSON I.

THE BOOK OF THE LAW OF THE OFFERINGS.

Introduction.

The Book of Exodus is the book of Redemption. The Book of Leviticus is the book of Worship.

The word Leviticus means Levi's laws, and as the tribe of Levi was the priestly tribe, the laws of Levi were therefore the laws of the priests. And as the priest made the offerings for the people according to God's command, the book contains the laws regarding the offerings in every detail.

We notice here that just as in the plan for the Tabernacle, every detail of which was minutely specified by Jehovah and nothing left to man's decisive plan or choice, so in the worship to be carried on in the Tabernacle every detail was God ordained, God commanded, and had a meaning far beyond the understanding of those who obeyed in carrying out the order.

The lesson is obvious and one that is repeated throughout the Scriptures again and again. God has planned man's salvation. Every detail of His plan has been accurately carried out by our Lord Jesus Christ.

The plan is perfect, adequate, God ordained, God commanded and God executed. Sinful man can not add thereto one hair's breadth or take therefrom one detail. His part, only to obey by faith in the plan, and reverently accept what God in His love and wisdom and justice has provided. Woe to the man

who plans another way. The same is a thief and a robber (He robs Christ of His honor and steals God's prerogative). Woe to the man who takes aught from Christ's finished work on Calvary's Cross, or blasphemously attempts to add thereto by offering his own efforts in place of Christ's perfect redemption.

As we study these types more minutely we will see how carefully God guards His work from man's sacrilegious hands.

Even in human affairs it is an insult to criticize or attempt to improve upon a masterpiece sent to one as a gift. It is like daubing over the Sistine Madonna in order to improve it, pecking at the polished gem, or putting clay over the fine porcelain.

A man once ordered a cabinet made by the finest cabinet maker in the village. After a long time the cabinet was delivered—a beautifully finished piece of work, perfect in every particular.

The purchaser received the cabinet and examined it critically, finally saying to the horrified maker:

"I am not satisfied with it. I think I can improve upon it. I will take off this leg and add another drawer and cut down the height and scrape off some of the varnish."

The poor maker replied, "If that is the way you feel about it I shall take it back and not give it to you at all. The work is a perfect piece of work from every standpoint and for a novice like you to touch it would be to ruin it."

So men today, ignorant, childish, sinful, dare to set themselves up as critics of God's finished work. So they blasphemously attempt to add to the work of the cross by their own efforts, or take away from it by theories of their own.

Is it any wonder that God has said His gift must be received or rejected, but that any man who attempts to add or detract is under His wrath and curse?

Rev. 22:18-19.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Dear friends, let us stand back and see the salvation of our God in the perfect gift of His love through our Lord and Saviour Jesus Christ, and seeing, let us fall down and worship Him who alone is worthy to open the seals and set free the captive sinner and make an atonement for the lost soul.

But perhaps some one will say, as many are constantly saying, "Granted that these Old Testament laws are types of Christ and His work for the sinner, why study the types when we have the full light in the Gospel?"

To which we make answer, as has already been said in a previous book of Old Testament studies, no one can intelligently understand the New Testament who has not studied and understood the typical teaching of the Old Testament.

The twilight prepares us for the glare of noon. The noon is only fuller light, but the quality of the light remains the same, and if God has seen fit to give us the shadow in which to study His message to us before He has revealed the full radiance of Gospel light, it behooves us as His children and servants to follow as He leads.

For illustration, suppose some one unfamiliar with the Old Testament should pick up his Bible and opening it read these words

Heb. 8:1-5,

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount.

Heb. 9:6-15, 19-28,

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.
21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.
22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.
23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us:
25 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others;
26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.
27 And as it is appointed unto men once to die, but after this the judgment:
28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

Heb. 10:1-22.

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
3 But in those sacrifices there is a remembrance again made of sins every year.
4 For it is not possible that the blood of bulls and of goats should take away sins.
5 Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:
6 In burnt offerings and sacrifices for sin Thou hast had no pleasure.
7 Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.
8 Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
9 Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.
11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
12 But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 From henceforth expecting till His enemies be made His footstool.
14 For by one offering He hath perfected for ever them that are sanctified.
15 Whereof the Holy Ghost also is a witness to us: for after that He had said before,
16 This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them:
17 And their sins and iniquities will I remember no more.
18 Now where remission of these is, there is no more offering for sin.
19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
20 By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;
21 And having an high priest over the house of God;
22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

What a senseless jargon they would make; he could not understand to what they referred and so he would be unintelligent and go unfed and not be able to either benefit himself by, or instruct others in, God's plan of salvation.

Types have been God's picture book for beginners throughout the ages, and almost everything one can think of reminds us in some way of Christ: and this entirely because the Holy Spirit has so taught us.

The very fact that God has devoted only six days to His creative acts and told us of them in only two chapters, while He has devoted a multitude of days and more than five hundred chapters to telling us of His work of grace through Christ, teaches us the relative importance in His mind between nature and grace, and grace is portrayed through innumerable pic-

torial illustrations of which the book of our subject—Leviticus—is one of the clearest. Surely God would teach us that it is far more important for man to have his sins forgiven than to have a fine world to die in and be lost forever.

One reason why Bunyan's Pilgrim's Progress is so popular and so clearly understood by all types of minds is that it is largely a succession of pictures; allegorical, typical and dramatic, and truths once learned in this manner are never forgotten.

Nature itself is a system of types, and after we are instructed as to their meaning by the Holy Spirit in the Scriptures, we see them all teaching something in regard to Christ. A few illustrations will prove this point.

We look at the sun in his splendor and remember Christ described as the Son of Righteousness arising in His splendor with healing in His wings.

We see the stars and are reminded that He is the bright and morning star. We see a vine and recall that He said He was the true vine of which we were the branches.

We hear the roar of a lion and think of Him as the Lion of the Tribe of Judah coming to destroy all His and our enemies. We see the dumb and yielding lamb and revere Him as the Lamb slain for our offenses. And so through all the visible pictures of nature our Saviour is typified and we are taught His infinite perfections.

Our hearts just overflow with love and reverence and desire to be pleasing to Him who has done all for us. And Leviticus in picture tells us how we can approach and enjoy communion, fellowship and service with Him. The tragedy of life is that we are so accustomed to sin in us and sin all around us that we probably never realize its enormity and its heinousness in the eyes of a Holy God.

We must take God's estimate of it. And the closer we approach God, the more we study His Word regarding it, the fuller control the Holy Spirit will have of our lives; and the more clearly we will see the hatefulness, the dastardliness, the damnableness of sin. Sin is an attack at the very throne of God Himself, and would throw the world into chaos and a veritable hell if allowed its way.

To a limited extent we see sin working in everything and every one opposed to God's will, whether in large or small degree. But sin is restrained today by the power of God, and where it is not atoned for must meet the wrath of God, who is the just and righteous ruler of the universe. If winked at, permitted to go unpunished, or ignored by God, God Himself would become a party to sin and cease to be a just or righteous judge, for in that case He would fail to protect from, or punish the enemies of, His creatures who have never sinned but who have always remained loyal and trustful to Him, as the angels who have never fallen.

There is surely as great a need today of men understanding the awful reality of sin as in the days when the constantly recurring slaughter of innocent animals proclaimed to the worshipper the guilt which drew down this death blow and spared him.

Today we are constantly hearing criticisms of this Old Testament butchery, as it is flippantly called, while the fact is ignored or overlooked that man brought in the butchery by his own sinfulness and every slain animal mutely testified to the abnormality of sin which required the death of an innocent victim to draw aside or divert the death stroke which he (the sinner) deserved.

Let us judge the enormity of the offense (sin) by the awful tide of blood which it brought about.

We need to remind ourselves constantly as David did, "My sin is ever before me." Some one has told

of a man who in a fit of anger once struck his son. So great was the force of the blow that the son was thrown backward and fell down the stairs, injuring his spine so that ever afterwards he was a hunchback. Every day as the father looked upon his son he was reminded of his own sin. There was a consciousness of sin every day. So was it with the daily offerings; there was a constant remembrance of sin.

Hebrews 10:3.

3 But in those sacrifices then is a remembrance again made of sins every year.

(a) The fact of sin.
(b) God's attitude towards sin.
(c) God's remedy for sin.
(a) The fact—universal—racial.

All have sinned and come short of the glory of God.
There is none righteous, no not one.
All our righteousnesses are as filthy rags.
God hath concluded them all in unbelief, that He might have mercy upon all.

(b) God's attitude towards sin. Condemnation—Judgment.

The wicked shall be destroyed.
God is of purer eyes than to behold iniquity.
Your sins have separated you from your God.
The soul that sinneth, it shall surely die.

(c) God's method of dealing with sin—Substitutionary—Redemptive.

The Lord hath laid on Him the iniquity of us all.

As in Adam all die (because of sin), even so in Christ shall all be made alive, (resurrected), some to everlasting life and some to condemnation. A choice is given, because a Saviour has been provided.

Worthy the Lamb that was slain, who hath redeemed us by His blood.

From these few texts gleaned at random through the Scriptures we find the teaching of God to be

that all the race is guilty before God; that when Adam our forefather fell all the race fell with him, as all would necessarily proceed from his loins.

Warned by God that the result of disobedience would be to introduce **death** into the human race, Adam nevertheless chose to disobey, and consequently brought down the sentence of death upon his head. And being the head, or representative of the race, the sentence was racial and death has been the result of our sinful nature ever since.

This needs no proof. The graveyards prove it. But God loved His creatures and in His love and in His mercy He provided a way by which Satan could not hold what he had gained, provided any creature wished to escape his toils. A substitute was provided—capable of releasing the prisoner chained to his sin.

Capable of implanting a new nature—stronger than his old nature of sinfulness.

Capable of transforming him from a sinner into a saint. And this substitute was none other than God Himself in the person of His Son, who gave Himself a voluntary offering for sin.

But until this Saviour appeared to perform this one act of reconciliation, His coming was portrayed in various forms, and Leviticus is the book in the Old Testament which most clearly shows forth this work in type, symbol, sign, and shadow. Coming events cast their shadows before them. So Leviticus casts the shadow of the Lamb of God that taketh away the sin of the world, and is well worth our earnest, prayerful study, as it will throw much light on the cross, which is the glory of heaven, the comfort of man and the guarantee of man's salvation.

Many will ask "How can there be gospel in this book of law?" Well, let us see.

The word gospel means good news.

The Gospel is the good news of the substitutionary work of Christ as a Saviour.

If we can find this good news in the Book of the law of the offerings we have found the Gospel in Leviticus.

The key word of the book is Holiness, which occurs 87 times.

The key verse is 19:2

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

Leviticus stands to Exodus as the Epistles do to the Gospels. It follows the book of redemption with rules to govern the daily walk, worship and service of an already redeemed people.

Just as no one today can serve God acceptably, walk in His paths or worship Him in sincerity and truth, who has not been born again through faith in Christ as a personal Saviour, so no one of Israel of old could approach God in His tabernacle, who did not come by way of the blood; and this method of approach is clearly set forth in this book of Leviticus.

In Exodus God thundered the law from Mount Sinai, and death resulted from too close an approach. But putting blood between Sinai and the sinner, God calls him to come near and worship in the tabernacle, the meeting place of God and man, at the door of which, by which all worshippers must approach, stood the Burnt Offering altar, upon which the substitute laid down his life for the worshipper.

We see here the eternal order of approach to God by sinful man. Since Abel's lamb stood between him and the death stroke for sin and Cain's bloodless offering could not make an atonement for his soul, so it has ever been the divine plan. "When I see **the blood** I will pass you by." For it is the blood which makes **an atonement for the soul.**

Death is the penalty for sin, and the stroke of the Judge must fall in judgment. It is merely a question as to whether the stroke shall fall on the sinner's head or on an adequate substitute's.

Abel's lamb received the death stroke, and Abel was spared. Cain had no substitute, so received the stroke himself.

God tells us that Christ was The Lamb foreordained before the foundation of the world to receive the death stroke of divine judgment against sin, and any one approaching the throne with the offering of this adequate, satisfactory, all sufficient substitute is spared, new born and made holy.

Until Christ came in the fulness of time, the living, innocent offerings were accepted for (in the place of) the sinner, representatively. Their faith in God's Word was shown by their obedience to His requirements.

Lev. 1:4.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Faith then was just what **faith** must be today—belief in and obedience to the Word of God.

God's Word is either true or false. It is not partly true and partly false. "Thy Word is truth. Heaven and earth shall pass away but My Word shall not pass away." Heb. 6:13-20.

God's oath is that Jesus has forever become our Burnt Offering, our Meal Offering, our Peace Offering, our Sin Offering, our Trespass Offering, and our High Priest.

In other words, all types, symbols and shadows find their fulfillment in Him, and so are precious to us who love Him and long to know Him better.

Luke 24:25-27.

25 Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into His glory?

27 And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

If the Holy Spirit has seen fit to teach so much of the person, power and work of the Lord Jesus in the Old Testament and Christ has proved His mission and deity from these same Scriptures; and, again, the Holy Spirit has inspired Paul and Peter and John and the other Apostles to explain clearly the meaning of all these laws and ceremonies, then I claim it is not only our blessed privilege but our bounden duty to study them carefully and prayerfully in the light which the Book itself sheds upon them.

As we have said Leviticus stands to Exodus much in the same relationship that the Epistles do to the Gospels.

It enlarges, amplifies, explains and interprets much that precedes it.

The New Testament epistles to be read in connection with it are Hebrews and Ephesians. Here we find clear interpretations of all we are to study.

The lessons for us as Christians are the very same in spirit as for the Israelites of old.

First—that sin has separated man from God.

Second—that no man can of himself approach God.

Third—that God has planned the only way by which a man can approach Him.

Fourth—that until a man approaches God, God's way, he cannot worship Him, He cannot walk with Him, he cannot serve Him.

Fifth—that the way of approach is by obedient faith in the God appointed substitute. For Israel it was a selected victim—(an animal)—(a living creature). For us it is **The** Selected Victim, the Son of God—(the Living Lord).

Sixth—After a man approaches God according to God's plan, he is cleansed, instructed and allowed to serve.

So today—

First—admittance of our sinfulness.

Second—appropriation of the Saviour.

Third—acceptance with God.

Fourth—a new birth and a new purpose and a new power.

LESSON II.

THE OFFERINGS AND THEIR LAW

LESSON II.

LEVITICUS 1 TO 7.

Part I. Sin.

(a) Priestly Education.

THE OFFERINGS AND THEIR LAW.

Dedication.

The way to God is through sacrifice.

Not **our** sacrifice but the **appointed** sacrifice.

First let us look at the offerings in general; their purpose; their grades; and their order.

There were five in all, differing in many respects; alike in three respects in that they must be offered willingly, must be offered according to God's laws, must be perfect and of the best of its kind.

God accepts no compulsary, unwilling worship; and no one can be saved by Christ who does not desire His gift and who does not personally appear before God offering it. This applies in all of our Christian worship and giving, as well. "The Lord loveth a cheerful giver."

Ps. 27:6.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Eph. 5:19.

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Ex. 25:2.

2 Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering.

Next the offerer must accept God's plan, for there is no other. Christ says "I am the way. No man cometh unto the Father **but by Me.**"

"There is no other name given amongst men by which we must be saved."

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Hundreds of texts could be quoted proving this same truth.

And lastly, while the offerings varied in character from a bullock to a handful of flour, yet each must be perfect of its kind, as representative of the perfection of Christ in any and every aspect of His person and work.

Here again the example is taught us as Christians to offer to God only our very best. God has just offered us His very best. His Best Beloved. Offered Him for our sins. Shall we not freely lay our all at His feet who did so much for us?

We are reminded of a true story which made a great impression upon us when we first heard it!

A missionary in India was hurrying along the street one day by the river Ganges when he saw a native woman standing looking at the water. In her arms was a sickly, whining infant, while at her side stood a beautiful, strong, healthy child.

The mother looked from one to the other and then at the river with tears in her eyes. The missionary stopped beside her and engaged her in conversation. Finding that she was in deep distress and trying to make up her mind to give an offering to her god —the Ganges River, the missionary knowing what this meant tried to dissuade her, telling her of the love of Jesus and trying to point her to the One who had made the supreme sacrifice for her. But she only shook her head.

After a time the missionary had to leave her to go to other duties, and when through, hastened back by

the same route, hoping to again find the woman and again tell her of the love of Jesus and His willingness to save.

Soon he saw her in the distance with the sickly child in her arms, but the beautiful boy at her side was gone—and he knew what had happened.

To appease her god she had thrown him to the crocodiles in the turbid river. She was sitting rocking herself to and fro, the tears streaming down her face, and moaning as she wept.

"Oh, why did you do it?" the missionary wailed. "Why did you do it?"

"I make an offering to my god," she replied, "and maybe he will hear me."

"But why if you had to do it did you give your beautiful boy? Why did you not give this sickly little one?"

The woman rose to her feet, drew herself erect, and proudly made reply:

"We give our gods our best."

And contrast this heathen woman's offering in our minds with this childish incident, which comes nearer home to many of us, who withhold our best for self and give to God only that which we cannot use.

We have read somewhere of a group of children who were playing Noah's ark in the bath tub one rainy day. After they had ushered the animals into the ark, two by two, had turned on the spigot, and had the usual flood, they wearied of their game and came to their mother to know what they should do next.

She suggested they do as Noah did when the flood abated, make a sacrifice. This immediately appealed to their imagination and she overheard their conversation as to which animal they should sacrifice, and learned a solemn truth thereby.

One child picked up the giraffe and said, "We can't sacrifice him; he is too pretty." Another picked up

the elephant, but said he was too big. Another picked up the cow, but decided it was too necessary, the horse too useful, etc. When suddenly one cried, "Oh here is a little lamb with a broken leg; he's no good; let us sacrifice him."

Human nature, human nature! Giving to God that which is of no use to us."

Mal. 1:8, 13.

8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and the lame, and the sick, thus ye brought an offering, should I accept this of your hand? saith the Lord.

Of such God says today just as truly as of Israel of old

Mal. 1:14.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing, for I am a great King, saith the Lord of hosts, and My name is dreadful among the heathen.

The offerings were five in number, and of two qualities, if one may use that word.

The first three were called the sweet savour offerings, or that which ascends (as incense) because acceptable to God, satisfactory Godward—totally consumed by God as of delight to Him alone, and representatively teaching of Christ's absolute satisfaction to God in every detail of His person, life and service.

We may not appreciate Him, or value His work. God delights in Him, honors Him above all the universe and will cause every knee yet to bow to Him as King of Kings and Lord of Lords.

He calls Him His darling.

Ps. 22:20.

20 Deliver My soul from the sword; My darling from the power of the dog.

Ps. 35:17.

17 Lord, how long wilt Thou look on? rescue My soul from their destructions, My darling from the lions.

Prov. 8:30.

30 Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.

And yet He gave Him up to death for such worms as we.

The last two were called the sin offering because reaching down to man's depth and fully meeting the requirements there.

Thus Christ becomes the perfect bridge spanning the gulf between a holy God and a sinful man.

If the life and work of Christ had not been satisfactory to God the sin offering could not have been made. Hence the sweet savour came first in God's order.

Christ's perfections enabled Him to become the Redeemer. The offering first ascended to God; then descended to man. Coming from the throne of God, descending to the depths of the penalty for man's sin, He carries man back to the throne of God, thereby constituting Himself the only bridge which completely spans the gulf. As some one has said, were Christ not God **and** man He would be a bridge broken at one end or the other.

Were He not God, He could not meet God's requirements; were He not man, He could not meet man's need. But thanks be to God, the Son of God was the delight of the Father—the sweet savour offerings testifying to His perfections and ability to offer Himself as the sin offering and so make reconciliation for His people.

In studying the methods and requirements of the offering we must remember that this was not a priest-made but a God-made way. It matters not what man thinks about it. Many today spend their time quibbling about the plan of salvation, in place of

glorifying God that He has made a plan and set it forth in all its perfection. Oh the ingratitude of the human heart—always hard—stubborn—self-willed—self-opinionated—criticizing God's ways in place of humbly and gratefully accepting and submitting to them.

The way may be narrow; but it is a way. And we are not left without a way. Why not gratefully go in, in the one and only way? It leads to broad fields of service, broad lives of holiness, broad plans for eternity. What if the way be narrow? It is plain, it is open, and it is sure.

Imagine an Israelite of old standing outside the door of the Tabernacle quibbling about the requirements of the offerings, refusing to go in because he didn't like the plan, becoming an outcast from the nation and bringing down God's just indignation and wrath because of his stubborn refusal to come into the presence of God according to God's prescribed way. Yet that is what thousands are doing today. Refusing God's ordained method of approach and making strange altars and offering strange fire upon them; attempting worship of a man-made character.

Just as has always been the case if the fire of God's wrath against sin does not fall on the altar of the burnt offering, the only ground of approach, then it will, it must, fall on the sinner who presumes to come unsheltered by the blood into the presence of God.

(Our God is a consuming fire. Shall Christ or you be consumed? It is one or the other.)

"Keep Thou me from presumptuous sins."

Ps. 19:13.

13 Keep back Thy servant also from presumptuous sins; let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression.

We have spoken of the grades of the offerings, ranging from a handful of flour to a bullock, and

perhaps we wonder why these variations. While doubtless we only understand a little of all God saw in them yet we can see that by the variations God made it possible for every man to approach Him.

Poverty could not debar a man who was permitted to bring his handful of flour. The only essential was that he brought it voluntarily, offered it willingly, identified himself with it as expiating his personal sin; and that he brought **fine** flour—perfect flour—meaning the highest of human quality, the best.

Yet there may be the meaning that while all are saved alike because coming as God commands, yet some have larger views of the work of Christ and so can bring their offerings as an offering "of the herd" —that is, the most costly offering, while others less instructed see Him only as the turtle dove.

All faith in Christ is saving faith if we see Him as our personal offering. But the more we study Him the larger our view of Him, the more we appreciate and comprehend the largeness and marvel of His work.

A dewdrop has the same quality of real water in it as Niagara has; a spark the same quality of real fire as the flames from the volcano; but there is a difference in grade. And so in our different views of Christ.

An illustration may perhaps better express the difference. Suppose, then, several aspects of some building, the north aspect, the south aspect, the west aspect, etc. These would correspond with the different offerings, as the burnt offering, the meat offering, etc. But there might be three or four views of the building taken from the same side, under different lights, and at different distances. This would be the different grades in the same offering.

This same truth appears in the four Gospels, which are four portraits, or aspects, of our Lord, and also test our appreciation of Him. Some, as in Matthew, see Him more fully as king—Messiah. Some as Je-

hovah's perfect servant, as in Mark. Some as the perfect man, as in Luke. While others dwell more constantly on his Godhead, as portrayed in John. To all He is the sufficient Saviour, but viewed from different angles.

Hence as four Gospels were given by the Holy Spirit to show us what we need to know regarding our blessed Lord, so five offerings were given to show forth His propitiatory work.

The five offerings are

The sweet savour offerings:

1. The Burnt Offering.
2. The Meat or Meal Offering.
3. The Peace Offering.

The non savour or sin offerings:

4. The Sin Offering.
5. The Trespass Offering.

As the last two are two aspects of the same offering, some read them as four offerings.

For the giving of them God starts from His side and works down to man as in His design for the Tabernacle.

His order was to work from the mercy seat down to the door of the outer court, while man approached God from the outer door to the Holy of Holies.

So in giving the law of the offerings God gives the Burnt Offering first, ending with the Sin and Trespass Offering, while man approaches God through the Sin and Trespass Offering on and up to the Burnt Offering.

Lev. I.

We will begin as God gave directions in the first chapter of Leviticus with the Burnt Offering.

Here Christ is the **offerer** as well as the offering, because He presented Himself a willing sacrifice.

Is. 53:7.

7 He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

He came to do the Father's will.

Heb. 10:6, 7.

6 In burnt offerings and sacrifices for sin Thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

He laid down His own life. No man took it from Him.

John 10:17-18.

17 Therefore doth My Father love Me, because I lay down My life, that I might take it again.

18 No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.

The offerer voluntarily became the offering.

I. The Burnt Offering.

So called because the entire offering was burned. It all ascended to God, as a sweet smelling savour. In this offering even the blood was said to ascend, as in the sin offering the blood descended. Every detail points to the Lord Jesus Christ.

The offering must be a male without blemish, on the head of which the priest must lean his hands heavily. Lean his whole weight it means (signifying identification).

So Christ was without spot or blemish.

Eph. 5:2.

2 And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.

1 Pet. 1:18, 19.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot.

And the Lord hath laid on Him the iniquity of us all.

Is. 53:6.

6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

And with this offering God was well pleased.

Matt. 3:16, 17.

16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

17 And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

It was offered daily, teaching us that Christ ever liveth to make intercession for us.

It was offered after the sin offering had been presented by the worshipper, showing that a man must be forgiven before Christ becomes his advocate or intercessor.

The burnt offering could consist of a sheep, or a goat, or a fowl, but must be a male, without blemish.

The male always stood for the strongest of the flock, representing Christ in His strength.

He is mighty to bear.

Is. 1:24.

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies.

Luke 1:49.

49 For He that is mighty hath done to me great things, and holy is His name.

Ps. 89:18.

18 For the Lord is our defence, and the Holy One of Israel is our king.

He is able.

2 Tim. 1:12.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Heb. 7:25.

25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Their Redeemer is strong.

Ps. 89:8.

8 O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee?

Jer. 50:34.

34 Their Redeemer is strong; the Lord of hosts is His name: He shall throughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.

The different animals suggest different apprehensions which believers have of Jesus.

The bullock represents strength harnessed for service.

The unwearied beast of burden drawing others' loads.

So Jesus was Jehovah's patient, suffering servant, bearing others' burdens, bowing His neck to the yoke. And so the call to us to bear one anothers burdens and so fulfill the law of Christ.

As the goat we think at once of Christ's becoming for us the scapegoat, the one who carried away our sins, so that they are found no more.

As the lamb we see the submissive, meek, uncomplaining victim. He says of Himself "for I am meek and lowly of heart."

Matt. 11:29.

29 Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
Is. 53:7.

7 How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

And the lamb is too well known as a type of His sacrificial work to enter upon here.

1 Pet. 2:22-24.

22 Who did no sin, neither was guile found in His mouth:
23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:
24 Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

The turtle dove is suggestive also of His gentleness, innocence and mournfulness. All forsook Him and fled. A man of sorrows and acquainted with grief.

Matt. 10:16.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Heb. 7:26.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

We must not overlook the orderliness required. All was done according to directions. God is not the God of confusion, but of order.

1 Cor. 14:40.

40 Let all things be done decently and in order.

And there is ever a right and a wrong way to approach Him.

Irreverence, haste, pre-occupation, frivolity, slovenliness all are forbidden when the believer would approach God in prayer or worship or service. How many of us forget or ignore this lesson.

Imagine an Israelite rushing up between business or pleasure to hurry his offering through the door and get home again as fast as possible to his own pursuits, or calculating prices or planning costumes while the priest was preparing his offering. And yet how many of us today do these very things in the house of God and think nothing of it. Doubly reverent should we be because for us it is not a figure merely that is present, but Jesus Himself. "Where two or three are gathered in My name there am I in the midst of them." How often He must be wounded in the house of His friends.

The next point we would call attention to is the **treatment** of the offering. Not merely must it die, but it must be flayed, cut in pieces, its very entrails exposed to view, and then all consumed by fire upon the altar.

What can it mean?

What must it mean?

Surely something. Something more than the casual reader can see. Something deeply significant in the sight of God. Something to make us stop and remove our shoes from off our feet because the place upon which we stand is holy ground.

Here is type, is symbol, is shadow. We are looking upon the awful sufferings to be undergone by Christ when He voluntarily offered Himself as the Burnt Offering to God for your sin and mine. Not alone must He die, but He must die **as the vilest** sinner ought to die. All the waves and billows of God's wrath against sin went over that sacred head.

No man can fathom the anguish of the suffering Saviour as He hung upon that cross exposed, naked, every bone wrenched out of place, flayed and bruised, and marred beyond recognition for our offenses.

Is. 52:14.

14 As many were astonied at Thee; His visage was so marred more than any man, and His form more than the sons of men.

Is. 53:5.

5 But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.

Matt. 27:26-31.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers.

28 And they stripped Him, and put on Him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

30 And they spit upon Him, and took the reed, and smote Him on the head.

31 And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

When Jesus was made an offering for us earth and hell joined in inflicting the sacrificial stroke.

In the offerings if a fowl was the victim its neck was wrung, its crop plucked away with its feathers, its wings severed.

Feathers taken mean nakedness. Crop torn out, exposure of the inner parts, wings severed mean suffering and dislocation. Can we not see something here of what it cost God to procure a sufficient covering for sinning, naked man? In Eden an innocent animal had to die to provide coats of skins for the naked, guilty pair.

Here representatively the feathers were plucked from the victim for the same purpose. Of Christ we read

Is. 50:5, 6.

5 The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back.

6 I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting.

The Burnt Offering yielded all to the fire.

So in each and every victim the meaning remains the same. There was not an avenue of pain that did

not reach that quivering form, not a tender susceptibility that was not lacerated when that Saviour took our place and bowed His head and submitted His body and yielded His spirit an offering for sin.

I tell you when God saw His Beloved, the darling of His soul, so treated by man and for man, He proved to all worlds and all creatures that sin could not and would not ever be spared by Him; nor any creature who refused to honor and glorify and worship the One who endured these pains of hell for him in order that he might escape them.

If this is God's judgment of sin when it was laid upon His spotless Son, what will it be in the day of His wrath when the sinner who has spurned this sacrifice stands uncovered, naked and unatoned for in His presence?

God has said

Gal. 3:13.

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree:

and now the offer is to any one who will lean heavily upon the head of this one mighty to save, and be the sins as deep as hell the sinner can be lifted high as heaven because every reparation for that sin has been met and paid to the uttermost.

But woe to those who reject so great salvation.

One has told us of a Roman emperor who made a law the breaking of which would mean death. The law seemed harsh to many of his subjects who did not understand the reason for its enactment, and many questioned whether it would ever be enforced.

But soon an event occurred which forever taught the people the majesty and integrity of the Roman law. The Emperor's own son was the first offender, and all knew that if any one could escape the penalty of this broken law it would be now.

Here was a case to tell whether the sovereign's heart or the sovereign's justice would prevail. The son of his love, the child he had reared, the one on whom his hopes of future happiness depended. He was guilty—guilty of death. If he escaped, law lost its power in the empire and any criminal could hope to escape or evade this law.

What would he do? He executed the law upon his own son and taught the world, over which he governed that righteousness in government was greater than human love.

No man ever questioned the justice of their emperor after that. They knew his word could be trusted.

In some such manner we might feebly illustrate God's sovereign law which could not be set aside for even the Son of His love, when that Son took voluntarily the place of the criminal.

The sword fell, and all the world knows God's Word is unbreakable, unalterable. "The soul that sinneth, it shall surely die."

Rom. 8:32.

32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

John 19:30.

30 When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

Heb. 2:9.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man.

Is. 53:4.

4 Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

John 5:20-26.

20 For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son;

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.

24 Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.

LESSON III.

THE MEAT OFFERING.

LESSON III.

Part I. Sin. **Priestly Education.**

LEVITICUS 2.

(b) THE MEAT OFFERING.

The second offering commanded by God was the Meat Offering, or as it is sometimes rendered, the Meal Offering, as it was composed principally of meal, but was also in part for meat or food for the priests.

This too was a sweet savour offering; i. e., satisfactory, pleasing, acceptable to God, and was to be offered in **connection** with the Burnt offering.

The Burnt Offering being the basis, so to speak, of all the other offerings, teaching that the satisfactory offering of Christ of Himself in all His perfections as the Burnt Offering is the basis of our approach to Him at all times.

In five points the Meat Offering differs from the other offerings.

(1) We notice first that the thought of sin never enters into any of the sweet savour offerings. They represent man in perfect obedience, yielding an offering to God, as no mere man could ever yield perfect obedience unto God with his innermost thoughts and intents and purposes of heart (as is revealed by the exposure of all the inward parts of the Burnt Offering). We are taught that the Perfect Son alone yielded perfect obedience even to the minutest detail and deepest, most secret part of His innermost being, and that He therefore **alone** was the New Man, the New Adam, the Perfect One whose obedience made Him the captain of our salvation.

The sweet savour offerings therefore display Christ as the satisfactory offering made to God. The Sin Offerings display Him as receiving the full penalty due the sinner. We repeat this again and again as the Holy Spirit teaches it again and again in this book that it may so lay hold upon our hearts that we may never be drawn aside by the false teachings of so many today, that **man** can by his **own efforts** be pleasing to God.

(2) The second point of difference in the Meat Offering is in the materials to be used. No blood, but flour, oil and frankincense. All of these symbols are clearly explained in the Word of God elsewhere. It is marvelous how the Scriptures interpret the Scriptures if we will only let them.

Meal is the fruit of the earth, that which God gave originally for food for man.

Blood is the life in the veins and is God's portion, and belongs wholly to Him, to give or to take. In the Burnt Offering Christ gave Himself to God; in the Meat Offering He gave Himself to man.

He says of Himself

John 6:32, 35, 48, 51, 53 58.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.

35 And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and He that believeth on Me shall never thirst.

48 I am that bread of life.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

The Meat Offering was really Cain's offering, **but,** and mark well the difference, offered **without** the atoning blood or substitution of the Burnt Offering, and not which was represented by Abel's slain lamb. This was Cain's error and is the error of all today who attempt to approach God by the works of their own hands.

Again and again God in various ways reiterates the message. Without the shedding of blood is no remission. "When I see the blood I will pass over you." "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls."

The Meat Offering is second and can never take first place.

But after the slain lamb then the Meat Offering is commanded, and as Christ perfectly offered it in His own person so believers who become partakers of the divine nature are to render their sacrifices to man; i. e. fulfill their obligations to their neighbor, as well as their duty to God, through faith in His Son and obedience to His commands. "If ye love Me ye will keep My commands; and this is My command, that ye love one another."

Let us study first the ingredients of this offering and see what they teach. Flour—rendered literally bread. Corn—ground between the upper and nether millstones—bruised—ground to powder. All this is implied in the word used—for flour. It was an offering which was the result of man's labor. That which cost him toil and pain to procure. So it cost Christ, becoming our Meal Offering, the weary life on earth, the pains and labors and toil to the uttermost of His power to give. Shall we then, purchased at such a cost, render back to God that which has cost us nothing?

This is why Mary's ointment was accepted and commended. She gave her best to her Master. The

fault today with many is that they are laboring to bring a Meat Offering before accepting the Burnt Offering, the only ground upon which their Meat Offering can be acceptable to God. Building churches, endowing schools, supporting missionaries, giving of time, wealth, service, none of these things are acceptable to God—until we first give ourselves and accept what He offers us, in Christ, as our substitute and personal Burnt Offering. See how Christ fulfilled all these requirements. He it was who was ground between the upper and nether millstones of God's wrath against sin in order that He might come forth the bread of the world.

Is. 28:28.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

Is. 53:10.

10 Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.

Is. 53:4.

4 Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted.

He gave Himself to the utmost. We think often we have borne enough, endured enough, suffered enough, forgiven enough, worked enough. How unlike our Lord, who gave to the limit.

Hunger, thirst, weariness, loneliness, misunderstandings, revilings, hatred, persecution, spitting, humiliation, exposed to ridicule and scorn, deserted even by the Father when He gave His soul an offering for sin. And then remember He was bruised for our offenses. He was wounded for our iniquities, and the chastisement of our sin was upon Him. And then ask

if there should be a limit to our sacrifice for others as His servant?

Thy life was given for me,
Thy blood, O Lord was shed,
That I might ransomed be,
And quickened from the dead;
Thy life was given for me;
What have I given for Thee?

Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know;
Long years were spent for me;
Have I spent one for Thee?

Thy Father's home of light,
Thy rainbow-circled throne,
Were left for earthly night,
For wanderings sad and lone;
Yea, all was left for me;
Have I left aught for Thee?

And Thou hast brought to me
Down from Thy home above
Salvation full and free,
Thy pardon and Thy love;
Great gifts Thou broughtest me;
What have I brought to Thee?

O let my life be given,
My years for Thee be spent;
World fetters all be riven,
And joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee.

But not only must the flour be bruised flour, it must be, as all the offerings we have noted before must be, of the finest and best.

Fine flour has no unevenness in it. Every grain is equal in size and smoothness. Who but the Lord Jesus ever fulfilled this requirement?

No ups and downs. No one quality prepondering over another quality. Perfect uniformity—His life.

The same yesterday, today and forever. What a comfort. What a rock of strength to build upon.

Not loving us one day and indifferent to us the next. Not saving us one day and letting us go the next. How different we are from our Master, with our ups and downs and generally more downs than ups. Our blue Mondays and our red letter days. Our very best acts uneven. Much more for self than for God. The energy of the flesh spoiling even the workings of the spirit.

I recall in this connection a typewriting factory in which the managers, wishing to do their best by their employees, built rest rooms, provided good meals at reasonable rates, furnished music and recreation for the employees, and did all in their power for the health and happiness of the workers.

All went well for some time until a general strike was called, when to the surprise and disgust of the employers many of their best workers joined the strike and so crippled the work of the factory.

Now these employers were social service workers and expected a return for all their philanthropic endeavors, and when they miscarried they became discouraged and angry and ceased from their efforts.

We forget **our** service should be as Christ's was offered to **God**—never to man. How much social service would survive if the workers were maltreated, abused and persecuted as our Master was?

Only when Christ is behind and within it all can it endure or please God.

Job 23:10.

10 But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.

Ps. 37:23.

23 The steps of a good man are ordered by the Lord; and He delighteth in his way.

Matt. 6:4.

4 That thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

Eph. 6:6-8.

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;
7 With good will doing service as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free.

We pray and strive in private, only to go out and commit the very folly we prayed against, in public.

What a comfort to know our Representative before the throne of grace, our Meat Offering, is perfect; and as He is perfect so are we in Him, and one day we will be like Him.

3. The next ingredient in the Meat Offering is **oil.**

All through the Scriptures oil has been one of the types of the Holy Spirit. Oil is nourishing and healing. "He anointed my head with oil." Or "He healeth me and anoints me for service." He poured in oil and wine—oil for healing—wine for invigorating. Oil was used for the anointing of priests and kings for service.

So Jesus was anointed with the oil of gladness above His fellows. God anointed Him with the Holy Ghost and with power, and He went about doing good.

When the Holy Ghost in the form of a dove descended upon His head at the time of His baptism it was a symbol of the bread being anointed with the oil.

But what of us? Are our good deeds done in the energy of the flesh or the power of the spirit? Are we not apt to forget that our very best deeds, our greatest zeal in God's service are dead works unless anointed by the oil of the Holy Spirit?

Even church work has been known to be rendered in a spirit of pride and self exaltation. Until the oil

is poured upon the cake it cannot be accepted by God. We are reminded here of a doggerel we came across sometime ago which is as follows:

"O, Lord, I come to Thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree;
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
I have no time to teach them what is right.
But Thou, O Lord, considering all my cares,
Wilt count them righteous and wilt heed my prayers.
Bless the bean supper and the minstrel show,
And put in the hearts of all to go.
Induce the visitors to patronize
The men who in our programme advertise,
Because I've chased these merchants till they hid
Whene'er they saw me coming—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gipsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls, Amen."

In the light of God's holiness is such service not blasphemous?

In the Burnt Offering the Holy Spirit was represented by water, which searched for cleansing the inward parts. In the Meat Offering the Holy Spirit

is represented as oil smoothing and unifying every part.

Oh that we might take this precious lesson home and pray for the anointing which is from above, which alone makes any man's deeds acceptable in the sight of God.

4. The third ingredient of the Meat Offering is frankincense, and in contrast to it honey is forbidden. Why?

Well look at frankincense. It is one of the most precious of perfumes and gives out most fragrance when placed upon fire. The hotter the fire the sweeter the perfume.

Honey on the other hand is a natural sweetness which is easily corrupted, ferments and turns sour when brought in contact with heat.

Is the lesson not obvious? Mere human sweetness does not commend one to God; it must be tested sweetness; not of nature but of grace. The frankincense was commanded after the oil had been applied. Only the Holy Spirit can bring out those fragrant graces in our lives which can stand the test of fiery trial and yet ascend to God as a sweet savour—a God-given quality—precious to Him. We give out what we first take in. I was shopping in a store one day at Christmas time when a group of girls entered bearing with them such an odor of tobacco that it was stifling—no one needed to be told that they worked in the cigar factory. A group of girls passing on the street left the air redolent of sweet odors—so noticeable was this that one passer by commented on it to another.

Oh said the latter don't you know why those girls smell so sweet?—They work in the Perfume Factory near by. So we unconsciously create an atmosphere which is made by our habits.

Paul understood this when he exhorted us to live in an atmosphere of purity and holiness.

As a man **thinketh** in **his heart**—so is he—

Phil. 4:8.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Our Lord's life of course gave forth the full flavor of the frankincense. The deeper the bruising the richer the yield of fragrance in His offering.

Ps. 45:7, 8.

7 Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed Thee with the oil of gladness above Thy fellows.

8 All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad.

Song of Sol. 1:3, 13, 14.

3 Because of the savour of Thy good ointments Thy name is as ointment poured forth, therefore do the virgins love Thee.

13 A bundle of myrrh is My wellbeloved unto me; He shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

4. The fourth and last ingredient of the Meat Offering is **salt.** Here again we need be in no doubt as to what this ingredient represented. Scripture everywhere teaches the meaning of salt to be preservative —the staying of corruption. Leaven, you notice, is forbidden. Leaven, the very opposite of salt, is not permitted in the offerings until we come to the Sin Offering. This holds with all the other references in the Scripture as to the meaning of leaven. It is corrupting—souring—and representative always of the introduction of sin into the object.

Matt. 13:33.

33 Another parable spake He unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three** measures of meal, till the whole was leavened,

is no exception to this truth. A symbol never changes its meaning throughout the Scriptures. If leaven means corruption **one** place it means it every place, and in this parable it certainly means that the corruption of sin has been introduced into the true meal (Gospel) by the woman—always type of the church—and if **ever** it was true it is true today, when false doctrine has permeated the pure Word of God (meal) and been introduced by the church herself (the woman) through Higher Criticism, German Theology, Christian Science so called, Spiritualism, and many other false doctrines, called elsewhere doctrines of demons. Our Lord said of it "Beware."

Luke 12:1.

1 In the mean time when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

Matt. 16:6.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Mark 8:15.

15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

1 Cor. 5:7.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

Now salt is the very opposite of leaven, as we have noted, and as Christ is the True Preservative, and through the Third Person of the Godhead, the Holy Spirit, keeps this world from going to total corruption, so we His servants are commanded to be the salt of the earth. The preservative element we are expected to be, sweetening, healing, correcting, purifying every place into which we go. Do we?

Matt. 5:13.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Mark 9:49, 50.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves and have peace one with another.

Col. 4:6.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

We notice in this offering as in the Burnt Offering different grades in the material used, as fine flour, or unleaven cakes, or wafers, or the first green ears.

This would seem to indicate as in the Burnt Offering both the different ability of the offerer—some able to bring fine flour, some only green ears, but all to be the first fruits or the best. Or it may mean that some are able to see the Lord Jesus in a more perfect aspect than others. To all believers He must be their daily portion, their meat in dry season, their daily bread. But some can discern Him in the highest form of the fine flour, and this only comes from a deeper and ever deeper study of God's Word regarding Him and His perfections.

One marked contrast in this Meat Offering from the Burnt Offering we find in that while **all** of the Burnt Offering was given, dedicated to God and ascended to Him, in this Meat Offering a portion was set aside for food for the priests.

This is of course in keeping with the teaching of the meaning of this offering. It was for food for the priests. In the Burnt Offering all was for God. All Christ's perfections, devotions, sufferings, glory. All pleased the Father and because of this He gave Him as the Bread of the World.

The priests here represent the believer who becomes through faith in the finished work of Christ a priest. And since the abolishment of the Aaronic-Levitical priesthood there has never been any God-authorized priesthood upon this earth.

Today every believer is a priest, and Christ is the only High Priest the Pope (Papa, Abba, Father) to the contrary.

Heb. 4:14.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Rev. 1:6.

6 And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

Heb. 8:1.

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.

1 Pet. 2:5, 9.

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.

We will study this more fully later.

The Lord's portion is His people, and His people's portion is the Lord.

Deut. 32:9.

9 For the Lord's portion is His people; Jacob is the lot of His inheritance.

Ps. 119:57.

57 Thou art my portion, O Lord: I have said that I would keep Thy words.

Ps. 16:5.

5 The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot.

Ps. 73:26.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

LESSON IV.

THE PEACE OFFERING.

LESSON IV.

Part I. Sin. **Priestly Education.**

THE PEACE OFFERING.

LEVITICUS 3.

The third offering commanded by God was the Peace Offering, and it was natural that it should come third, as there can be no peace either with God or man until both God's requirements and man's needs are fully met.

These we see were fully met in the Burnt Offering—representative of Christ's entire dedication to God, and the Meat Offering, where Christ became representatively the Bread of the World. When we see the full satisfaction made by our substitute we have peace, and not before.

Peace **with** God—**through** Christ.

Peace **from** God—**by** Christ.

Peace **in** our hearts— **in** Christ.

He is our peace. "Peace I leave with you; My peace I give unto you."

But this Peace Offering meant very much more than peace in the sense of peace as mere rest from anxiety. It meant joy, gladness, feasting; for in it we see that it provided food for both priest and offerer, and was the foundation for their feasting.

Lev. 7:11-38.

11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
14 And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings.
15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.
21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from His people.
22 And the Lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.
25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.
26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.
28 And the Lord spake unto Moses, saying,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;

36 Which the Lord commanded to be given them of the children of Israel, in the day that He anointed them, by a statute for ever throughout their generations.

37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the Lord, commanded Moses in mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

Note the difference between this offering, which was also a sweet savour offering (in that it was pleasing and satisfactory to God) and the other sweet savour offerings—the Burnt Offering and the Meat.

Here for the first time a female of the flock could be offered. Again, unleavened cakes mingled with oil and fried in oil were to be brought. But besides these, **leavened** cakes were also to be brought. Also the identification of the offerer with the victim is emphasized by the reiteration of the command "He shall lay his hand on the head of his offering."

The use of the fat, kidneys, caul, or fat appendage above the liver—as it is better rendered—is particularly emphasized as being entirely God's and to be entirely consumed by the fire of the perpetual burnt

sacrifice by which **alone**—the other sacrifices were made acceptable.

The parts to be eaten by the priest and offerers are clearly defined and the time of consumption is indicated. The shoulder and the breast of the victim were the priest's portion and were to be eaten the same day; if any remained it was to be burned by fire.

All must mean something typically for us, and the meaning is clear, at least, to a certain extent.

Probably there are far deeper truths in these types and ceremonies than mere man, the wisest, has ever yet discovered. But many truths may be readily seen and many lessons readily learned for the heart which loves to feast on God's provision of fat things in His Word.

Fat things; that is just it. Fat in the Scriptures always means the richest and the best. And when in the sacrifices these are indicated, it is God's portion. The fat consumed on the altar rose heavenward on its mission to God, giving Him the best. In the offering itself it is the richness of Christ's perfection even to the inner man. The fat of the kidneys, etc.—innermost parts. Satisfaction and joy to God into which we cannot enter, but which we see was offered **for** us sinners in order that we might commune or feast with Him on God's provision of fat things.

Gen. 45:18.

"Ye shall eat of the **fat** of the land."

Ps. 81:16.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Prov. 11:25.

25 The liberal soul shall be made **fat**: and he that watereth shall be watered also himself.

Prov. 13:4.

4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made **fat**.

Is. 25:6.

6 And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

We naturally ask ourselves why the female was here permitted as an offering and several reasons may be given. One that when God made man in His own image He made them male **and** female. Therefore the fulness of God's image, so to speak, is not represented except by both male and female.

As strength is more aptly represented by the male always, fruitfulness, patience, etc. are best represented by the female. Therefore when the burnt sacrifice was offered by the strength of the Son of God, the fruitfulness which that offering rendered possible, could be represented in the third and last sweet savour offering by the female.

The Peace Offering.

1 Sam. 4:9.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you; quit yourselves like men, and fight.

Eph. 6:10.

10 Finally, my brethren, be strong in the Lord, and in the power of His might.

Jer. 50:34.

34 Our Redeemer is strong; the Lord of Hosts is His name.

Ps. 24:8.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Is. 53:11, 12.

11 He shall see of the travail of his soul and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities.

12 Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the

transgressors, and He bare the sin of many, and made intercession for the transgressors.

But our Redeemer is also the Good Shepherd, with the gentle heart of love (as represented by the female offering).

Is. 40:11.

11 He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.

2 Cor. 10:1.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2 Tim. 2:24.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.

Gal. 5:22.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

And His followers are to be both strong and gentle.

Rom. 15:1.

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

The identification of the offerer with the offering is most clearly brought out in the law for the Peace Offering.

This was also commanded in regard to the Burnt Offering and plainly teaches that the offerer by this act made personal confession of his guilt, of his inability to meet the requirements of the law in himself; that he presented a sacrifice as a substitute according to the Word of God, and understood that by so doing. God in effect transferred his iniquities to the head of the innocent victim and accepted the transfer and so justly vindicated the offerer.

This unvarying teaching of the only way of approach to God by substitution and by personal identification of the offerer with the substitute holds throughout the entire Scripture and never varies.

Not merely the Cross of Christ saves, but the Cross of Christ provides a way by the which, if any man, individually, personally identifies himself with that cross, laying by faith his sinful hand on the priceless, thorn-crowned Head of the Lamb of God provided for him as satisfactory substitute and Saviour, he shall be saved.

God will by that act of faith transfer actually the sin of the sinner to the appointed victim and so justly forgive and acquit the guilty soul.

The blood is **sufficient,** but is positionally only where it was in regard to Israel the night of the Exodus—in the basin. In other words—laid up for whosoever will to appropriate. But not until by faith it is sprinkled upon the lintel and door posts of our hearts are we individually protected, covered and safe.

There is no other truth more clearly emphasized by symbol, act and fact than this of the necessity of personal acceptance of Christ in order to be saved.

Christ says I am the way. I am the door. By **Me** if any man—individual, personal—will enter in he shall be saved. No man—(individual, personal again) —cometh unto the Father but by Me. All that climb up some other way are thieves and robbers.

John 10:1.

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

The use of leavened cakes with oil we have already explained, so here we need only notice the **addition** of unleavened cakes.

This introduces representatively the existence of sin; not, of course, in the **offering,** but in the offerer.

While upon this earth sin is **in** us, even as believers. Thank God not **on** us, because it has been transferred, and the penalty met in our Perfect Substitute. But the old man, the old Adam, the sinful nature exists and is liable to trip and spoil our perfect service to God. So the leavened cakes are brought, in proof that in us is no good thing.

Look at the three crosses outside Jerusalem at the time of the Passover when the Lamb of God bore the sin of the world. In the midst of sinners was He offered. The just for the unjust. The man in the center has no sin **in** Him. But sin has by Jehovah been laid on Him.

The thief on His right has sin **in** him. But through faith in the dying one Jehovah has lifted sin from him and put it **on** the Saviour, and so he is saved. The thief on the left by rejecting the Saviour has his sin both **in and on** him and so he is lost.

Our peace is in the perfection of the offering—without spot and without blemish. Unleavened—sinless—anointed with oil—full of the Holy Spirit—this makes our peace.

And all accepted together—offering—meal—oil—makes a feast for all concerned. God is happy in that the way into His presence has now been opened. Christ as our High Priest provides the way, prepares the feast and partakes of the communion with His believing people.

He says "Eat, oh My beloved." All today is anticipative, but the day will come when it will be an actuality. The marriage feast of the King's Son, the banquet house of the Father's home, the drinking it all anew, in the Father's kingdom, will come to pass, and all because He has made peace for us, by way of the cross, and prepared a feast of fat things for those who come unto God **by** Him.

Song of Sol. 4:16.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits.

Song of Sol. 5:1.

1 I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk; eat, O friends; drink, yea, drink abundantly, O beloved.

Is. 65:13, 14.

13 Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed:

14 Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

1 Cor. 11:24-26.

24 And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do, in remembrance of Me.

25 After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me

20 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come.

Jno. 6:53-58.

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

54 Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

55 For My flesh is meat indeed, and My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

57 As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Luke 22:15-20.

15 And He said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves;
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
19 And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.
20 Likewise also the cup after supper, saying This cup is the new testament in My blood, which is shed for you.

Rev. 19:7-9.

7 Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
9 And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God.

And notice lastly the part that was assigned for the priests feasting—the **breast** and the **shoulder.** The breast always indicates the seat of the affections. The shoulder the place of strength. The High Priest bore the names of the children of Israel on shoulder and heart.

So our High Priest carries us on His heart of love and on the strength of His shoulders. What have we to fear?

Those shoulders are strong enough to carry the governments of the world. His right hand upholds the stars. He has loved us with an everlasting love. Can we not trust Him? But do we? Do we really believe it and live a carefree life because of it?

Is the government of our lives, our households, our children, our work, really resting on His shoulders?

Do we trust His love in the dark? Do we believe His rod and His staff to be **comforting** agents?

It is for each of us to answer. He has made peace for us. He offers us His peace. Not as the world giveth give I unto thee, but a true peace, which the world can neither give nor take away.

He offers to bear and let us live without one anxious care. If only we would feed more upon the bread supplied—the Word—we would be able to feast more with untrammelled mind in joy and gladness on our part of the Peace Offering. A worried soul never can sit down to a banquet with true enjoyment and the joy of the Lord is your strength. Not human joy or merrymaking, but the joy of the Lord is our daily strength.

Two artists were once asked to paint a picture expressing peace. The one painted a still pond, surrounded by trees, with a dying sunset—the peace of the scene undisturbed by man or beast.

The other artist pictured a roaring waterfall, over which hung the branch of a tree upon which a bird sat at rest upon her nest. The water roared beneath, the wind swayed her home, the bird rested quietly through it all. This, I take it, is a picture of true peace—that peace which comes through faith, not surroundings.

Ps. 46:8.

8 Come, behold the works of the Lord, what desolations He hath made in the earth.

Breast.

Gal. 2:20.

20 I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

Jno. 13:1.

1 Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

Rev. 1:5.

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.

Eph. 2:4.

4 But God, who is rich in mercy, for His great love wherewith He loved us.

Rev. 3:9.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Jno. 10:12.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Luke 15:4-6.

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Shoulder.

Ex. 19:4.

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself.

Deut. 33:12.

12 And of Benjamin he said, The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders.

Is. 9:6.

6 For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.

Is. 46:4.

4 And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Luke 15:5.

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

In the fact that this food for the priest must be eaten the same day we see the same typical teaching of Exodus when the manna was to be gathered every morning. That part of Christ which was our portion yesterday will not suffice for our spiritual nourishment today.

Daily manna He provides.

Daily food for daily need.

As the physical must be constantly and repeatedly nourished so the spiritual. God's Word must be read and assimilated daily—frequently.

So we are ever refreshed, strengthened, encouraged by fresh supplies of grace.

His mercies are new every morning and fresh every evening.

Lam. 3:23.

23 They are new every morning; great is Thy faithfulness.

Deut. 33:25.

25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

Acts 17:11.

11 These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Heb. 3:13.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Neh. 11:23.

23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

2 Cor. 4:16.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Luke 11:3.

3 Give us day by day our daily bread.

So we see our faith is to make us **glad** in the Lord. The religion that carries a long face and an anxious look and a groaning voice is not the religion of our Lord and Saviour Jesus Christ.

Whatever makes men good is sure to make men happy. No wonder the Thessalonians "received the Word . . . with joy" (1 Thess. 1:6), because of the joy there is in the Word. The Bible is a singing Book. Hugh Stowell Brown says: "It is worthy of remark that in the Bible we meet with the word 'joy' twice as often as with the word 'sorrow'; the word 'hell' you may see in fifty-three instances, the word 'heaven' in four hundred and seventy-five; and for once that you read of 'damnation,' you read of 'salvation' sixteen times. 'Gladness' occurs nearly fifty times, 'sadness' only once; and I find the word 'happy' in some twenty-seven passages of Scripture, whereas I believe that you will look in vain, from the beginning of the Bible to the end, for the word 'unhappy.' Of course, these facts do not tell very much, apart from the examination of the texts; still a religion the source of which, and the truest expression of which, are to be found in a book in which the cheerful words so greatly outnumber the mournful ones, can hardly be a very sorrowful kind of religion." "Thy Word," said the prophet, "was unto me the joy and rejoicing of my heart."

Oh be joyful in the Lord. Sing unto the Lord a new song, for He has done marvelous things; where-

fore we are glad. And our singing is to be **because** of what **He has done**, not because of circumstances or of anything we have done or can do.

Paul and Silas sang praises in prison in the stocks, in the dark. Birds sing when the sun shines. Weeds flourish when the soil and the rain and the sun suit them.

Only a redeemed child of God can sing in a cage, and praise in the darkness, and keep young in old age.

Youth is the time for mirth. Well the Christian has perpetual youth.

Neh. 8:12.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

Prov. 15:15.

15 All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.

He that believeth hath a continual feast.

Ps. 5:11.

11 But let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them, let them also that love Thy name be joyful in Thee.

Zeph. 3:17.

17 The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

Zech. 9:9.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

LESSON V.

THE SIN OFFERING.
THE TRESPASS OFFERING.

LESSON V.

Part I. Sin. **Priestly Education.**

LEVITICUS 4—7.

THE NON-SAVOUR OFFERINGS. THE SIN OFFERING and THE TRESPASS OFFERING.

We come now to what are called the non-savour offerings, of which there were two—the Sin Offering and the Trespass Offering. We must always bear in mind the fact that sweet savour offerings were for acceptance while the non-savour offerings were for expiation.

In the Burnt, Meat and Peace offerings the offerer came as a worshipper. In the Sin and Trespass offerings he came as a convicted sinner.

While there are necessarily many points in common between the Sin and the Trespass offerings, there are nevertheless many points of divergence.

We know of course that Christ bore our sins in His own body upon the tree, and was therefore our Sin Offering; and therefore these offerings in type were required to be as spotless and without blemish as were the sweet savour offerings, where the perfections of Christ were duly set forth. The absolute spotlessness of the Lamb of God is guarded by God most jealously, and while our sin was laid on Him and He bore the full penalty of it, yet in Him was no sin. We must ever bear this in mind.

It was our sin which nailed Him to the cruel tree; our sin which brought down the darkness of death

upon Him; our sin which caused God to turn away His face when sin was laid upon Him, for a holy God cannot look upon sin, even when on His own beloved Son. The pains of hell are separation from God. The only separation between God the Father and God the Son was when the Son assumed the responsibility for the sin of the race and endured the full penalty of the judgment of that sin—separation from God.—While as we count time He hung only a few hours upon the cross and in our limited knowledge of cause and effect, or God's requirements of righteousness, we cannot understand **how** the suffering, death and separation from God for a period of time met the full requirement and forever cancelled the sinner's debt to God, yet we know it **did**, and that is enough for us.

As some one has aptly put it, the point is, as will be seen, that Christ's infinite suffering was not a matter of duration but of essence or substance.

It seems reasonable and is true that the Lord Jesus Christ suffered infinitely on the cross for our sins. We know, for instance, that being infinitely holy He must infinitely abhor sin; and therefore, when He was bearing sin, He suffered infinitely. Again, we know that Christ infinitely loved the Father, and when the Father's face was hidden from Him, He necessarily would suffer infinitely.

Have we received this "unspeakable gift" from God, who offered up unto death His Son Jesus Christ that through His shed blood as our Substitute, we might be saved from both the first and the second death which we so richly deserve? "Thanks be to God for His unspeakable gift." (2 Cor. 9:15). "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." (John 3:16).

Now to return to the shadow of this fuller revelation.

The Sin Offering was for the **inborn** sin—the **root** sin.

The Trespass Offering for the outward **acts** of sin—the **fruit** of sin.

Even ignorance was no excuse, because sin is sin in God's sight, whether known or recognized as such by us, and even with us today, with our fuller light and knowledge, we are probably quite unconscious of the sin God sees within us. A thing which in our ignorance we do not fully realize. Even our human governments refuse to exonerate a law breaker whether foreign or home born who pleads ignorance of the law. It is the business of every citizen to know the laws and to abide by them.

Truly we ought to cry with the Psalmist, "Cleanse Thou me from secret faults." Make clean our hearts within us.

Provision was made for the sin of the priest, for the sin of the whole congregation, for the sin of the ruler, for the sin of the common people, showing that all have sinned and come short of the glory of God and the Lord hath laid on Him (the Sin Offering) the iniquity of us all.

There is none righteous, no not one. No matter what was brought as an offering, for the grades permitted ranged from a bullock to a lamb, yet all had to be offered with a consciousness that it was for their individual sin and that it was the blood sprinkled before the Holy of Holies that protected them from the judgment due their sin. But notice the gradations of the offerings according to the measure of light and responsibility in the offerer.

A common person—ignorant, uneducated—but still conscious of sin in himself, could bring a lamb, and it was accepted as his Sin Offering. But when a priest sinned he as a leader of the people and their exemplar was required to bring a more valuable sacrifice such as a bullock.

So for a ruler or any in authority their sin drags innumerable numbers with them. Responsibility lies upon the shoulders of public men, men in official position in government or church.

Some one has said, "A public man is like a town clock upon which more depends than upon our private watches. When a man's watch goes wrong he alone may suffer. When a town clock goes wrong multitudes are deceived and led astray."

A public character, be he king, judge, pastor, etc., is like a copy set by a schoolmaster at the head of the page which all feebler hands will try to copy. Parent, teacher, pastor, judge, all are under the searching eye of their Judge. Woe unto them if they fail to lead the people in the paths of righteousness.

For one and all, high or low, the Sin Offering has been provided; they have but to appropriate and to offer it in their stead—and God has said it—the Sin Offering. No less than Christ Himself shall be accepted for them.

But what about the next command in regard to a part of this sin offering? Part went upon the Burnt Offering to be burned, as acceptable to God. But part was to be carried outside the camp and there burned by itself. Here again we see Jesus fulfilling the type. He it was who as our Sin Offering suffered without the camp.

Heb. 13:10-16.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

13 Let us go forth therefore unto Him without the camp, bearing His reproach.

14 For here have we no continuing city, but we seek one to come.

15 By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

1 Pet. 2:24.

24 Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

Whatever the deeper meaning of these words may be, and whether the lesson is that Christ as sin bearer was cast out from the holy presence of the Tabernacle and Mercy Seat, or that as sin bearer He created a new altar and place of gathering for His redeemed, without the ritual of Judaism and formal worship, the fact remains that He suffered the full penalty of our sin and calls upon us to follow Him—without the camp, bearing His reproach.

Today at least the call is to one of separation.

Neither Judaism nor ritualism nor worldly Christianity is to hold the true believer; he is to come out from among them, to be separate from sinners, to bear the reproach of the cross, for it is a reproach today.

How many today in our pulpits, in our religious press, exalt the blood, the precious blood of Christ, as God calls it?

Man despises it.

God exalts it.

Man complains today that the old rites were carnal —fleshly—disgusting—the Tabernacle and Temple like butcher shops—and the requirement of a substitute to die for a sinner as repulsive teaching and could never have been sanctioned by God. Oh the puerility of a sinful creature, to so estimate the depth of the suffering and the sacrifice of a loving heart, which would not stop until the last drop of blood had been spilled, the last heart throb given, that this very sinful creature could forever lose his load of sin. And be-

cause of the supreme sacrifice of the God he criticizes, be wholly cleansed, completely forgiven and restored to his rightful place as a son of God.

When one's heart is right with God, the believer looks with awe and wonder and adoring worship on the blood of all those sacrifices which daily pointed to the one and only way by which a lost sinner could meet his God and not be afraid.

Strange it is that men who feed their bodies every day through the shed blood of an innocent, unoffending victim, criticize and reject to feed their souls through the shed blood of the voluntary victim, who died to procure life for their dying souls.

The Trespass Offering can be studied in connection with the Sin Offering, as it was, so to speak, sin viewed from the other side.

The Sin Offering we have seen to be for the principle of sin which is inherited racially from Adam's blood.

Humanity is a stream flowing from one original fountain. God never directly made more than one man and one woman; all other men and women are but outgivings of that original creation. Nobody now is **created**, in any true sense of that word, but **begotten** and **born** of a creation made thousands of years ago. Any conception of humanity which differs from this is physiologically and scripturally false. The creation of the first pair was a self-perpetuating creation; and therefore the **only** creation, as respects human existence. There is therefore a very important sense in which we were made in Adam. We are but repetitions of the first pair, according to laws which were located in them. We take our whole being, **body** and **soul**, from and through Adam. And there is no mere humanity but what has grown out of him. The whole race was once included in him. It is easy, therefore, to see that whatever damage may have be-

fallen human nature when yet in its parent root or fountain, must needs show itself more or less in all the branches and streams issuing from it. "Like begetteth like." As is the seed, so is the tree; and as is the tree, so is the fruit. "A corrupt tree cannot bring forth good fruit."

You may plant a good seed, and surround it with all the conditions necessary to a goodly plant; but it may put forth so crookedly, or meet with some mishap in the early stages of its development, in consequence of which all its subsequent growth will be marred, and all its fruits give evidence of the adversities that befell it in the beginning. You may open a pure fountain, giving forth nothing but pure good water; yet the issuing stream may touch upon poison, at its first departure from its source, and so carry and show pollution whithersoever it goes. And so it has been with humanity. It was created pure and good; but by that power of free choice, which necessarily belongs to a moral being, some of its first movements changed its original qualities. It absorbed vileness at its very beginning. It was hurt when it was yet all in its germ. And hence all its subsequent developments have upon them the taint of that first mishap and contagion. It is worse in some lines than in others. The operations of Divine Grace in the parent doubtless help to enfeeble it in the child. And if all men could be at once reclaimed to complete holiness, it would no doubt disappear altogether in the course of generations. But, as things are, it to some extent taints everyone that is born of human kind.

In the Trespass Offering we have expiation made for our overt sinful acts, those sins against our neighbor. And we notice here confession comes to the front for the first time and restitution is demanded.

Lips must be cleansed from foul words.

Bodies must be cleansed from contamination with the unclean.

Money must be paid under certain circumstances, and a fifth part added, so that every bit of restitution on the part of the offerer should be made.

Since the Sin Offering by blood had already been offered and accepted even as small an offering as meal could be brought for the Trespass Offering.

But as ever, whatever was brought must be perfect of its kind. The offerer must be identified with his offering. In this case he must not only repair the wrong he has done his neighbor but he must give additional value.

What a lesson to us. Not only has our Sin Offering been accepted for us and so we have been forgiven and accepted on account of Him, but provision has been made for our failures and shortcomings as Christians.

1 John 1 is spoken to believers. If we, (believing Christians,) sin, (are tripped into trespasses), we (Christians) have an advocate, who ever liveth to make intercession for us (Christians). And because of this we must repair the wrong we have done. Keep our lips clean, our bodies from contamination with an unclean world, repair all wrong as far as in us lies, giving good measure pressed down and running over. Here we see a shadow of the life of grace in a Christian in this offering.

Matt. 5:29-48.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit

adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne;

35 Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Some man says: When a boy, I went with mother to buy sugar. The good grocer, in filling the scoop, would let a big lump fall off on the counter. "You may have that lump, my boy," he would say; it's the run-over." At first this seemed an accident; afterwards I thought it was intention. Anyway, it cost mother nothing, and I believed the grocer could well

afford to give it. He had barrels of it. So when mother went to buy sugar I always wanted to go along; I enjoyed the "run-over." When we go to the Lord for spiritual filling, we need not fear the running over. If we refuse to allow it, we may go away the poorer. But if we welcome the run-over, others around us, hungering and thirsting, will be blessed by the richness and the sweetness of heaven's exhaustless grace.—

Let us be run over Christians, for it is the overflow that shows the quality or character of our Master.

Is. 58:11.

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Jer. 31:12.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Song of Sol. 4:10-16.

10 How fair is thy love, My sister, My spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O My spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden inclosed is My sister, My spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits.

Song of Sol. 5:1.

1 I am come into My garden, My sister, My spouse: I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk: eat, O friends; drink, yea, drink abundantly, O beloved.

So we see our full salvation perfectly accomplished in Christ and foreshadowed in these laws regarding the offerings. In giving them God started from the Mercy Seat—the Burnt Offering down to the door of the Tabernacle, where burned the perpetual fire for the consumption of the Sin Offering. But man in his approach to God commenced of course with entering the one and only appointed way, through the door of the Tabernacle, presenting his Sin Offering, and so went on through offerings and cleansings until the blood sprinkled Mercy Seat was reached and the fire of God flashed down in token of His acceptance of their sacrifice.

Before leaving the study of these offerings we want to look at a few particulars which were not taken up in their connection with the offerings at the time we studied them.

We must always bear in mind that there is often more in the anti-type than in the type. So also there is oftentimes more in the type than in the anti-type. The two cannot always be made equal in every detail, and in studying types one must not be dogmatic about details. The main drift of the teaching is always clear; the underlying truth can always be discerned.

God's teaching in the shadow rings just as true as His teaching in the full light of the Gospel.

This we have already seen. The holiness of the offering is enforced. The individual identification with the offering is maintained. The acceptance with God on the part of the sinner only by the substitution of a divinely appointed, divinely selected, divinely accepted victim and the necessity of a cleansed walk after the acceptance of the offering, on the part of the sin-

ner, is all as clear as a, b, c, to those who have eyes to see it.

When men criticize or complain of the plan and attempt to tell us that these are bloody heathen rites, adopted and adapted by Old Testament prophets, as many of them do, let us remind them God was the author of them as far back as Eden. That the coats of skin were provided only after the death of the victim, and Cain and Abel, and through Adam on down through the race the offering of the death of an innocent victim was taught by God.

If heathen rites are pointed to as the original of the custom, we claim that their rites sprang from and are a perversion of the God-appointed method of approach to Him. The efficacy of the Israelitish sacrifices lay in the fact that God authorized them, commanded them, accepted them and gave the details concerning them.

Not the mere slaying of a victim nor the sacrifice of any man-chosen thing, commends to God. But what God selects, and what authorizes, **that** is acceptable; and that alone—to Him.

Not **any** Christ will answer to meet God's claims; only the **Christ of God,** as revealed in His Word, will meet the claims.

Many bloodless Christs are held up for our admiration, our worship, our imitation today. The Christ of the Unitarian, Christian Scientist, Universalist, German Theology, Higher Criticism, so called, that critic which goes higher than God's Word. But God has said, "**This** is My beloved Son, hear Him." And this Son of God, God the Son, said, "Search the Scriptures, for they are they which testify of Me."

The only Scriptures to search at the time those words were uttered were the Scriptures of the Old Testament. Jesus of Nazareth, of whom Moses in the Law did write.

Jno. 1:45.

45 Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Luke 24:27.

27 And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

So then we have Christ's authority for finding Him in these types.

Now we did not mention in the Sin Offering the fact that the vessel in which it was sodden, if of earth, was to be broken; if of brass, was to be scoured and rinsed with water. What have we here? While the offering, representing Christ, was holy, the vessel in which it was offered was earthy. The atoning blood is a holy thing. Even things without life, such as garments, vessels, etc., are held in dreadful sacredness if this blood so much as touch them, and the earthen vessel in which it was caught must never be used for any meaner purpose. So this earth, the earthen vessel which caught that holy blood of our Lord's precious sacrifice will be broken and cleansed (scoured) and made new through the eternal decree of God.

Job 15:15.

15 Behold, He putteth no trust in His saints, yea, the heavens are not clean in His sight.

Ps. 2:8, 9.

8 Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

2 Pet. 3:5-7, 10, 13.

5 For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

13 Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Rev. 21:1-7.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful.

6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

Again and again in these offerings we notice the application of the blood to the horns of the altar—the projection to which the victim was tied awaiting execution and by the application of the blood made so sacred that it became sanctuary, or place of security to which if a criminal escape and grasp those blood anointed projections he escaped the avenger and found mercy.

Ps. 118:27.

27 God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

1 Kings 2:28.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

Again we notice the publicity of the offering. No Jew could bring his offering in **secret.** No more can a Christian continue a secret believer. Confession, public as well as private, is required.

Rom. 10:9, 10.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Matt. 10:32.

32 Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.

Nor could a devout Jew continue in known sin or disobedience of God's declared requirements. It was for the sake of getting rid of his sins and receiving forgiveness and cleansing that he came. If he as the Christian today ate or drank unworthily he was cut off from his privileges.

Lev. 7:20, 21.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

1 Cor. 11:27-29.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

A holy life is demanded; a life separated unto God. We know today that seclusion in the sense of a monastic life is not what is meant, but "a being in the world but not of the world" is commanded; an intercourse with others, but a closer walk with God.

Weeping with those that weep and rejoicing with them that do rejoice; being, as Paul says, "all things to all men that we might win some." In other words, the love of Christ in the heart is the only thing that will keep us from eating and drinking unworthily. But through Christ all things are possible—even a holy walk through an evil world.

And lastly the whole congregation was provided for. A true church life or assembling of themselves together for worship, sacrifice and praise.

No devout Jew could refuse to join with the whole house of Israel and maintain his sonship. Neither can we forsake the assembling of ourselves together and maintain ours. God calls us to love the brethren, to meet together for prayer and instruction and praise, that the whole man may be edified.

Heb. 10:25.

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

Heat begets heat. A religion alone soon dies out.

A church member absented himself more and more frequently from the prayer-meeting until he ceased to come altogether. His pastor, a wise man, said nothing, but one evening when calling upon him took the tongs and with them removed an ember from the glowing coals.

Watching it there in silence for a little while it soon grew gray and cold and finally died out altogether. The man saw the point instantly, and looking at the pastor, said: "Don't say a word. Next Wednesday I'll be there."

God's house is a house where all the brethren should gather, and by love, prayer, praise and adoration in a sacred sense "keep the Home fires burning."

George McCorkindale of Scotland, who met his death in a blizzard on the Alps in 1870, has inscribed upon the stone that marks his resting place the words "Where the cross is, there is the Home-land."

Ah yes, the cross draws all believers together in the bands of love. Christ says "I if I be lifted up I will draw all men (believers) unto Me."

And all ye are brethren. Wherefore little children love one another; be of one mind; dwell in peace.

Work together for God.

LESSON VI.

THE HOLY PRIESTHOOD.

LESSON VI.

Part I. Sin. **Priestly Consecration.**

LEVITICUS 8 TO 10.

THE HOLY PRIESTHOOD.

After the law of the offerings had been fully set forth by God Moses was next instructed regarding the priesthood, and all here was as minutely commanded as in the offerings. Nothing was left to man's decision or man's arrangement; all was ordained, and it is well for us to remember in this connection that this order of priesthood is the only one commanded, authorized or ordained of God. All others are man made, and since by Christ's death every believer is called to be a priest of the new covenant, any other order of priests is an affront to our Great High Priest who alone can induct the priesthood into office.

The closer study of the type will bring this out more clearly.

Up to this time, before the Levitical order of the priesthood was inaugurated, the head of the family and clan was very evidently the priest who offered sacrifices. At first it would seem each individual officiated for himself, as Adam, Cain and Abel, etc., but as the families grew and gathered to themselves followers, servants, retainers, etc., the head of the family became the priest and so continued to be until God chose for His worship a special tribe to be set aside for this office and a special leader to be the High Priest, as official representative of the entire order. In this connection it is interesting and instructive to read that the High Priest's sons were alone eligible to

office. But one High Priest could hold office at a time, but all the sons were inducted into service.

As we know the High Priest is specifically mentioned as a very clear type of our blessed Lord in His office of Priest—our great High Priest—so the sons of the High Priest must also typify every believer, who because of his sonship to the High Priest is called to be a priest under Him in this world, ever ministering to the people of the things of God.

John 1:12.

12 But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

Rom. 8:14.

14 For as many as are led by the Spirit of God they are the sons of God.

Heb. 2:10.

10 For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

1 John 3:1, 2.

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Heb. 4:14.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb. 9:11.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.

Rev. 1:6.

6 And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

Rev. 20:6.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Since Aaron, the High Priest, is the type of Christ in His priestly office, it is very clear that all of the robing, bathing, anointing and serving have a typical meaning which points to Christ's finished work.

This we went into in our studies in the Gospel in Exodus more fully than we can do here. But we will briefly review some of the teaching.

The Consecration of the High Priest.

The first act on the part of Moses was the stripping of Aaron; then the washing with water; then the anointing with the holy oil; next the robing with the appointed garments, for service and for beauty; and finally the crowning of all with the golden mitre bearing the legend "Holiness to the Lord."

One point to notice in regard to the consecration of the High Priest, all was done before any Sin Offering was presented, while in the case of the lower order of priesthood their Sin Offering had to be presented **before** they were anointed into service. How faithful the Holy Spirit is in His presentation of these types.

Since Aaron typically represented Christ in His office of High Priest he needed no Sin Offering. But in the case of the lower order of priests, who represented us in our office of priestly service, it was only after sin had been confessed and forgiven that they could minister in holy things.

In the person of our Lord we see the fulfillment of the type, for He emptied Himself, stripped Himself, in order to become our Intercessor, our Advocate—this High Priest.

He submitted to the washing of water in His baptism by John, not for His sake, but for ours, for He ever sets us the example.

He was anointed of the Holy Spirit by God as He ascended from the waters of the Jordan and commenced His work of making reconciliation for the sins of the people.

He was robed for service in His spotless manhood; wears the High Priestly robe of beauty and adornment; carries His people on shoulder and heart as Aaron carried the shoulder plate and breastplate, bearing the names of the twelve tribes, when he went in before the Lord.

Is crowned with glory and honor and carried the blood of the atonement, to the Mercy Seat, on pierced brow, pierced hands and pierced feet, all dedicated to God, all endured for others. And there today He stands at the right hand of God, ever living to make intercession for us. And just as when this work was finished before that Mercy Seat, Aaron reappeared, wearing the crown and proclaiming liberty for another year to the waiting people, so our High Priest when He has finished His intercessory work before the throne of God will reappear wearing the crown of God's appointment and proclaim for a period of time (mentioned in the Scriptures as one thousand years) liberty to the captive, the acceptable year of the Lord.

He has gone in, our High Priest, and He will reappear as King; and we who wait for His return are to minister in His name, ever watching for the return of Him who loved us and washed us in His own blood and made us kings and priests unto God; and we shall reign (with Him) on the earth.

In the consideration of the priesthood there is necessarily some minor changes. One we have already noticed, being the need of the Sin Offering to be presented before they could receive their induction into office.

But after the Sin Offering had been made, then they took their place with the High Priest in the order of consecration. Their own garments (type of our righteousness) had to be taken away, for we have nothing in ourselves which we can offer unto God.

Then their bodies had to be washed with pure water. So we are washed from our sins by the water of the Word. The ears, hands, feet, were anointed with the holy oil—type of the dedication by the Holy Spirit of our whole bodies to serve the Lord. Ears anointed to hear His messages and convey them to others. Hands to minister in deeds of love and mercy. Feet to be swift in messages for Him. Nothing withheld; all dedicated to Him and for Him.

Heb. 10:2.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Rom. 12:1.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 Cor. 10:31.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Frances Ridley Havergal expressed it in her "Hymn of Consecration."

"Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing,
Always only, for my King.
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for Thee."

The robing of the priests was only a lesser glory—omitting, of course, the special features which pertained exclusively to the High Priest's office.

The desecration of the priestly office is shown in the strange fire used by Nathan and Abihu, and the summary punishment administered shows the enormity of their offense.

It is striking to notice in the Scriptures that every **first** offense meets with instant judgment as a warning and an assurance of the ultimate judgment which will ever meet the offender.

Take the instance of Cain, the first murderer—branded as such for life—and cast out from the presence of God.

Take the instance of Achan and the theft of the Babylonish garment, against the direct command of God. Before the host of Israel he and his stolen goods perished.

And in the New Testament Ananias and Sapphira, the first liars in the Christian church, were dealt with by God and lost their lives on account of their sin.

So in the inauguration of the Levitical priesthood we see the fire of God consuming those presumptuous sinners who desecrated their holy office, defiled their separation and defied God by their disobedience and presumption.

Now what was the strange fire the use of which in the censer called forth such judgment on the part of God?

The censers were filled with a specially prepared perfume, the ingredients of which, like the holy oil, was to be for the worship of God exclusively, and which when lighted by a coal off the altar of the Burnt Offering caused a fragrant smoke to ascend as the censers were swung slowly to and fro in the Holy Place.

Elsewhere we read that the prayers of God's people ascend as sweet incense to the throne of grace, and the only method for the ascension of our prayers is by way of the atonement, a coal off the altar of our Burnt Offering, which alone has power to waft them to God.

Our prayers reach God **only** through Christ's name. "If ye shall ask anything in My name, it shall be done unto you."

Our Burnt Offering supplies the God-given fire which alone makes our incense (prayers) acceptable to God. Woe to the man who uses strange, i. e. not God appointed, methods of approach.

Man's efforts to reach God are not only useless but cannot stand the holy fire of His purity, unless cleansed by a coal from off the divine altar, i. e. Christ's atoning work, the same fire which purifies the true gold of Christ's work—destroys the wood, hay and stubble of man's.

If we would only learn to look away from ourselves altogether, and look only unto Jesus, for all our needs, then we would never be in danger of offering strange fire unto the Lord as did Nadab and Abihu.

The injunction next given to Moses forbidding any priest to partake of wine or strong drink when engaging in priestly service leads us to infer that these men had been drinking and so profaned that holy office.

The fact that Aaron, the High Priest, was not permitted to mourn their death nor cease His High Priestly functions of intercession in order to grieve over or bury them, teaches us the degree of separation necessary from anything or any person, no matter how near or how dear, which would come between us and our God-given task, and which is required of them that would serve God properly.

"He that loveth father, or mother, or son, or daughter more than **Me** is not worthy of Me."

It is not that we are to be **unnatural** in our affections, but it is that we are to make God and His will supreme and bow to His decrees, because He is to be first, to have the pre-eminence in all things, for He is worthy.

Many a person gives himself up to self-centered, rebellious grief over the taking away of some loved one, and so defies God's will and thwarts God's plan.

When we really learn to **know** God we will thoroughly trust Him and will be enabled with Job to say, "Though He slay me yet will I trust Him."

LESSON VII.

CLEAN AND UNCLEAN.

LESSON VII.

Part I. Sin. **Priestly Examination.**

LEVITICUS 11 TO 15.

CLEAN AND UNCLEAN.

In the first reading of these chapters one is struck with the minuteness of the rules regarding what was necessarily an arbitrary and ceremonial law.

That is, we know today, as revealed in Peter's vision of the sheet let down from heaven containing all kinds of animals, that God does not intend us to continue this discrimination of classification in regard to His creatures. Therefore the law was arbitrary; i. e. for a destined time; and became obsolete when it had accomplished that for which it was commanded. The first thing for us to determine then is what was that purpose? Why it was required for a time? And whether within it are contained any germs of truth for us, for whom the law itself is obsolete.

It is interesting to observe at this point that science today can make no better division of the animals into classifications than Moses made when he gave these laws to the children of Israel. And it gives us only another incontrovertible proof that **not** Moses, with all his earthly wisdom, but God the Holy Spirit, who was the creator, and therefore knew the distinctive differences in His creatures, classified them and divided them into groups of clean and unclean. As Dr. Seiss safely puts it: "It takes a good deal more credulity to be an infidel or so-called free-thinker than it does to be a devout Christian believer."

All through the writings of Moses one sees the hand which guided the pen, the brain which planned the institutions, framed the laws, uttered the words.

And in this classification of the creatures into distinct groups, **some** of which were for sacrifice, (the best) others for food (good) and still others whose use was utterly forbidden (the bad or unfit) we find a very distinct typical teaching which is most instructive for our own Christian development.

As we have said, the prohibition for Israel was ceremonial, and its purpose was the insistence upon and constant repetition of the fact that God set before them a standard of holiness, which their daily lives were to subscribe to.

Israel was a nation set apart to teach the holiness of God to the heathen nations round about, and this separation was to reach even to their eating and drinking, their clothing, their housing.

Is there to be any difference with the Christian today as required by God? And yet alas how few seem to remember it.

Titus 2:14.

14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

2 Cor. 6:17.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

1 Cor. 10:31.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

The Israelite could not spend a day, prepare a meal, take a walk, be entertained by friends, engage in hunting, or do business with friend or foe without being reminded that he was under a covenant of blood to

abstain from all appearance of evil. To show to all about him the difference in God's sight between clean and unclean.

And while the distinction is in one sense arbitrary in another sense it is universal. Some animals in their own nature are distinctly clean against others who are in their nature essentially unclean or vile. Take, for instance, the little ermine as against the wallowing sow. The innate cleanliness of the little ermine is such that rather than soil its dainty feet or snowy fur it will endure death; and so hunters smear the way of escape when trapping the little creature and it yields its life in the trap rather than escape over that which would contaminate its purity.

Is this not a true illustration of that cleanliness which should be in the heart of every child of God? Death rather than defilement. And is it not a true rather than an arbitrary rule which has caused man to select the ermine as the mark of distinction for kings and judges, who should be above reproach, and so by purity of life and integrity of purpose are entitled to wear the ermine?

Against this spotless little creature place the obscene sow, wallowing in the mud and enjoying filth. Or the dog returning to its own vomit. True pictures of the sinner who loves his sin, wallows in the mire of debauchery, and from which no amount of disgusting accompaniments will detach him.

"The difference between a hog and sheep has been pointed out to be the difference in their actions when they fall into the mud.

"A hog enjoys it, wallows in it and does not want to come out of it. A sheep hates it, bleats piteously until pulled out, and so is the difference between a sinner and a child of God who happens to fall into sin.

"The sinner loves his sin and clings unto it. The child of God hates his sin and cries to His Father to lift him out of it and cleanse him from all its stains."

So there is a distinction between the animals themselves which exists even to this day, and when we add to the natural tendencies the fact that God uses these tendencies to illustrate the sins of the human heart we see more and more clearly not only what Israel was taught by the outward sign but what we ourselves are taught by the study of these signs.

Recall how our Lord referred to Herod as "that fox."

Luke 13:32.

32 And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

Foxes are referred to as sneaking, as sly, as cunning, as cruel, as secretive, etc., all attributes of the sinful heart.

Song of Sol. 2:15.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

The stubbornness of the ass, the sensuality of the hog, the voraciousness of the wolf, the spitefulness of the camel, the bloodthirstiness of the tiger, the cruelty of the cat, the sluggishness of the sloth, all the long category of unclean animals surely typifies the sins of the human heart, to be ignored, trampled under foot, to be feared, to be destroyed, ever and always to be at enmity with. Surely nature itself teaches us the difference between clean and unclean. If as God says the heavens are not clean in His sight, what of us in whose heart lie, even if dormant, all these evil things, ready to spring to life and devour our souls if we do not separate between clean and unclean?

Jer. 17:9.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

Matt. 15:18, 19.

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Rom. 3:13-16.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood:
16 Destruction and misery are in their ways.

And notice the separation could only be made by those whose sins had been forgiven, whose Sin Offering and Burnt Offering had been accepted by God.

Not of themselves could they distinguish between clean and unclean, God had to teach them the difference; they to follow what He pointed out.

Can we not imagine an Israelite of old being reminded at every turn of his own inner sinfulness and the constant need of cleansing by the difference which God commanded he should put between the classes of insects, birds, beasts and fishes?

A fly on the clean linen at his daily meal meant defilement; a mouse running over his floor reminded him of lurking evil ready to spring out in his heart; the passing of a camel, the baying of a dog, the cawing of a crow, the insects swarming over dead bodies or darting out from mouldering logs; the frogs defiling the fountain; the turtle stirring the mud of the crystal pool; the bird of prey hovering over its victim. Everywhere, at all times, in all places the unclean was apt to cross his path. Ever he must be on his guard against defilement, ever ready to protect himself against the assaults of the enemy. It was only an outward form of pointing out to us our own hidden danger.

Satan it is who has changed all that God created good into a deformity in nature and a type of that which is sin, and the child of God needs to distinguish between clean and unclean, between the things permitted and the things forbidden.

Here again we see all avenues of approach to the heart are to be guarded—eyes, ears, hands, feet, all anointed for cleansing and service.

Phil. 4:8.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

1 Pet. 5:8.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

So while the law regarding these distinctions has passed away, its purpose in Israel's life has been accomplished and the Cross of Christ has planted a new life in the soul of man, the Holy Spirit now teaching us the difference between clean and unclean, we see that we would not have been prepared for the understanding of the clearer truth had we not had these old forms and ceremonies to instruct us.

As some one has said, like the islands of the sea, which could not exist but for the coral reefs on which, layer by layer they have grown, so Christianity rests upon these forms and ceremonies which have fulfilled their purpose; and dead as they are today, have laid the foundation upon which Christianity suns itself in the light of the Gospel.

The good in the world is equally typified by the use of the clean animals, the choicest, as we have already noticed being reserved or set aside for sacramental use. The other grade of clean animals for domestic purposes. While much is forbidden there is plenty to use and to enjoy.

Nothing is withheld from the child of God which is for his good. His every need shall be supplied. Food, raiment, pleasure, plenty of clean things for every department of life; only the harmful denied.

The living God giveth us richly all things to enjoy.

1 Tim. 6:17.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

1 Cor. 3:21-23.

21 Therefore let no man glory in men. For all things are yours;
22 Whether Paul, or Appollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
23 And ye are Christ's; and Christ is God's.

So when an Israelite saw the flocks resting by the still waters he was reminded of the sacrificial offering made for his sin.

When he saw the dove or the pigeon, the ox or the goat, the gentle gazelle, the locust or the bee, all would remind him in some degree of God's goodness and mercy, of God's fatherly care, of God's claim to obedience, to be shown by his holiness in walk and conversation.

And again we reaffirm it was only the blood bought Israelite who could dstinguish between clean and unclean. So today only the Christian can discern the hidden thing which is displeasing to his heavenly Father.

Ps. 19:12.

12 Who can understand his errors? cleanse Thou me from secret faults.

Is. 52:11.

11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

Matt. 8:2, 3.

2 And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean.
3 And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

1 John 1:7.

7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

LESSON VIII.

THE LAW OF MOTHERHOOD.

LESSON VIII.

Part I. Sin. **Priestly Examination.**

LEVITICUS 11—15.

CLEAN AND UNCLEAN.
BIRTH SIN—LEPROSY.
THE LAW OF MOTHERHOOD.

In the laws regarding the cleansing of a mother we see the facts of the inheritance of sin; that sin is in its root principle racial and "in Adam we all die;" or to make it clearer, the germ of disease and death was implanted in Adam when he sinned and his **nature** necessarily has been transmitted from parent to child ever since.

Notice how accurately the Holy Spirit reveals this in

Gen. 1:27.

27 So God created man in His own image, in the image of God created He him; male and female created He them.

when He distinctly states that while man was created in the image of God, fallen Adam begat a son in his **own** likeness—a sinful creature.

Gen. 5:3.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.

The Psalmist repeats this assertion in

Ps. 51:5.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Job 14:4.

4 Who can bring a clean thing out of an unclean? not one.

So we see as ever in God's love and care and mercy provision made for the cleansing of her who brought forth children, be she rich or poor.

The grades of the offering again were mercifully adapted to the ability of the offerer to bring and the poverty and humility of the channel through which our blessed Lord Himself was pleased to enter our world, is shown in the poverty of the offering brought by Mary in obedience to this very law given for the cleansing of every Israelitish mother. Another point entirely overlooked by our Roman Catholic friends, who claim sinlessness on the part of the Virgin Mary and would make her as holy as her Son Himself and therefore worthy of worship, is the fact that the law was in no wise set aside or regarded as unnecessary in her case, for she brought to the temple for her purification the offering of the poor, which for the birth of a man child, was two little pigeons.

Luke 2:21-24.

21 And when eight days were accomplished for the circumcising of the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

In all this the need of the atoning blood is emphasized, even in our most sacred relationships in life. And in the case of the Virgin Mary, while we are certainly to revere her and give her all honor as the chosen earthly vessel selected of God to hold the Holy Seed which should save His people from their sins, yet worship, adoration or prayer are to be given to God alone, and Mary is not God at all, but merely the chosen earthly vessel, as we have said: and even the chosen vessels holding the holy blood needed cleansing.

The Law for Leprosy.

In the case of the treatment of leprosy we find it in two forms. First, the treatment of the individual; and next the treatment of that which had been contaminated by the individual—garments, utensils, house, etc. To understand the rigid rules in regard to this dread disease we must remember that leprosy is in the Scriptures always a type or symbol of the disease of sin. Sin in its incipiency—the little spot under the skin, unnoticed at first—recognized only by the priest or God. And then the spreading, contagious character is next seen and the final rottenness of the whole person.

Also the defilement and loathsomeness of it, demanding separation from the healthy. The fear and hate it created—a leper was without the pale of society, without the camp of Israel, without the Tabernacle services, without God and without hope, so to speak. In other words, the leper was a perfect picture of the sinner, who could do nothing for himself.

It is very suggestive to notice that leprosy could only be cured by the priest—God's representative. No human skill, no physician, no friend, no one but God could deal with it. It was a matter of cleansing—at the root—and only God can deal there.

Now what was the poor leper to do? For any taint of it—and it is described in many forms—for the different forms of sin are numerous and manifest themselves openly in many ways.

He was, first of all, to be brought to the priest, ministering in the House of God. So men are to bring sinners to Christ for cleansing; that is all we can do. The priest was then to decide the depth of the disease. So only Christ knows our amount of guilt. The diseased man was then to be stripped and shaven, even to his eyebrows—all his filthiness, his rotten rags—his own efforts—were to be taken away, and the

cleansing bath applied—atonement. The garments that refused to yield to the washing were to be burned. That part of sin which will not yield to the cleansing offered will be utterly destroyed, even in those who are saved by the blood—their works represented by the garments here; their works must be purified or they themselves will suffer loss.

1 Cor. 3:12-15.

12 Now if any man build upon this foundation gold, silver, precious stones, wood hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

When the leprosy was deeply imbedded in a building the whole building had to be destroyed rather than allow the disease to spread. This may go so far as to teach us that this present home of ours, this earthly dwelling place, is through sin so filled with deep-seated defilement that after all the efforts Almighty God has put forth to cleanse the world, sin continuing in it, it must be purified by fire and a new house erected.

2 Pet. 3:7-14.

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

The ceremony connected with the cleansing is full of instruction.

Two birds are required—cedar wood—scarlet (wool)—hyssop—an earthen vessel—running (living) water. One bird must die, the other be dipped in the blood with the wood, the scarlet wool and the bunch of hyssop, and also in the running water, seven times. Then bearing the blood and the water on its own body, the living bird must be left to fly back to the heavens from whence it came. Blood and water mingled, point us to Christ who came not by water only but by water and blood.

1 John 5:6.

6 This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

Here surely we have both the death and resurrection of our Lord foreshadowed.

Birds are heavenly creatures, flying **above** the earth, only resting a short time upon it. So our Lord came from heaven, rested only a short time upon this earth, shed His blood upon it, and bearing His own blood upon His own body, carried it back to the Heavenly place from whence He came.

The cedar wood points to the cross, (was the slain bird spitted upon a wooden cross, I wonder?), whether or no there was a tree cut down represented there,

the scarlet cord of bloody wool weaving and binding the sacrifice together.

Is. 1:18.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Matt. 27:28.

28 And they stripped Him, and put on Him a scarlet robe.

Heb. 9:19-28.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself now to appear in the presence of God for us:

24 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

The running, or living water, the Water of Life—the Holy Spirit—the Word of God. All are symbolized through the Scriptures again and again by water. And the hyssop—common weed, easily procured by any who desired, no matter how poor, no matter how ignorant, no matter how young—point to our

simple, childlike, obedient faith by the which the blood is applied.

Some one has drawn our attention to a tradition that the cedar was the tallest of the trees, while hyssop was the lowliest of shrubs, suggesting that our Lord was Highest of the High, and for our sakes became the lowliest of the low, both His eternal dignity and earthly degradation thus portrayed.

2 Cor. 8:9.

9 For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

The earthen vessel we have already seen to be this earth, which for a short time held the precious blood so freely shed for us sinners.

Much more no doubt is contained in the type but we can all pursue it further for ourselves under the guidance of Him who originally planned and commanded these sacred rites.

We would only draw attention further to the anointing of the leper for active service after his cleansing by the application of blood and oil to ear and thumb and toe, exactly as in the manner which was done to the priest and the other offerers.

Cleansed by the same atoning blood, anointed by the same holy oil, type of the Holy Spirit, the leper was a new man, restored to the household of faith, and to be wholly dedicated now to God's service.

Salvation first for **all.** Consecration to follow in all departments of life.

As He which has called you is holy, so be ye holy in all manner of conversation.

1 Pet. 1:15, 16.

15 But as He which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

LESSON IX.

THE GREAT DAY OF ATONEMENT.

LESSON IX.

Part II. **Atonement.**

THE HIGH PRIEST'S SEPARATION. THE GREAT DAY OF ATONEMENT.

LEVITICUS 16 AND 17.

Thus far we have seen three principal subjects considered in the study of the book before us.

Offerings—Priests—Sin—and all in their relation to the putting away of the sin of the people.

Now we come to the consideration of the one Great Day on which all types, ceremonies and offerings were dependent, because if the fire of God's acceptance failed to answer the presentation of the offerings on that day, all else was vain.

In other words, it is well for us to remember that all daily sacrifices and offerings were dependent upon the satisfactory rendering to God of the rites and ceremonies of this day of days.

Well may this make us realize more surely than ever before that upon the **one** acceptable sacrifice which Christ rendered to God on the Day of the Cross, that day of days in the history of the world, depends all our hopes, all our acceptableness to God through the ages which are to follow.

Over and over again God reiterates His law in detail, in minuteness, line upon line, precept upon precept, because we are so slow to learn. Like children in a school room we need to be taught the same truths over and over again, and the more frequently, in view of its relative importance, the more constantly is the truth emphasized. As Dr. Seiss so aptly says:

"The success of the pulpit, and the benefit of our weekly attentions upon the sanctuary, depend much more upon the continuous reiteration of the same great truths of the Gospel than upon any power of invention on the part of the preacher. It is not so much the presentation of new thoughts and brilliant originalities that converts men and builds them up in holiness, as the clear and constant exhibition of the plain doctrines of grace. When Dr. Chalmers was asked to what he attributed his success in the ministry, he answered, 'Under God, to one thing: repetition, repetition, repetition.'"

As to the time of the Day of Atonement, it was to be on the seventh month. So often we forget that God can do nothing before the appointed time, the time of His own appointment. So the Day of Atonement was set for the seventh month.

Seven we have already seen to be the number of completeness. Everything was ready—and planned to lead up to this momentous day in Israel's history.

So we see our blessed Lord coming in the "fullness of time," at the appointed hour, in the appointed place —Bethlehem—through the appointed channel.

Born of a woman—born of a virgin—for an appointed task. "Thou shalt call His name Jesus for He shall save His people from their sins." All accomplished according to God's plan. And look at the preparation of the world for His coming.

He came when the world was at peace sufficiently to receive His testimony. He came when in one city all tribes and kindreds and peoples met. And so His cross was planted in the midst of sinners. His title read in all languages. His claims carried to distant lands by all nationalities.

It was the Great Day of Atonement which fell in September when the harvests were ripe for gathering. It was in the seventh month that the true seed fell

into the ready earth and sprang up again into a harvest, the fullness of which is not yet gathered. Once in the end of the world has He appeared to put away sin.

Heb. 9:26.

26 For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

The fact that the Day of Atonement fell but once a year shows that its results were far reaching,—reaching to every day of an Israelite's life—for a year which covers all seasons—spring, summer, autumn and winter. So our Day of Atonement reaches from youth to old age, all the experiences of life are affected by it. Its work spans the space of man's life, and all were included in the offerings to be made; i. e., priests—representing Christ's own peculiar people; and the people, representing the great congregation of worshippers—First Israel and then all nations and kindreds and tribes and tongues who through faith will be redeemed by the work of that One Great Day of Atonement.

One day we shall see that the tidings of great joy, first proclaimed at the dawn of that Day, will be to all people.

Rev. 5:8-12.

8 And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the

number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

For a moment let us look at the meaning of the word atonement as it of itself has a great teaching.

The original word in the Hebrew is "Kipporah," meaning to cover, and as Dr. Scofield clearly points out in his notes on this part of Leviticus, under the old Levitical rites God could only "cover" the sins of His people until in the fullness of time Christ came and forever blotted them out.

We must keep in our minds distinctly that it was not a feast day, but a fast day. Anguish of spirit on account of sin, mourning and fasting and prayer that the atonement might be accepted, anxiety deep and real both for priest and people until God answered by fire. Then, and not until then, rest and peace and thanksgiving and praise.

The shout of jubilee comes only from the lips of a people whom God accepts as righteous because of the work of a satisfactory substitute. Any other teaching is contrary to the expressed Word of God.

Now let us look a little more into the details connected with the services of the day, for they are most solemn and impressive and teach deep and very precious truths concerning our Great High Priest, who was represented by the ceremonies imposed upon Aaron, the officiating high priest at the time of which we are studying.

First the facts.

It was a terrible day for the high priest—mentally, physically, morally he underwent an awful strain, and never knew until the last moment when the fire fell, but that he himself might meet his own death there before the altar if he failed in carrying out the rites

to the minutest particular. First he, being himself a sinner and therefore only a type and not the actual High Priest himself, offered a Sin Offering for himself.

Seven days before he had to leave all—home, family, friends—and separate himself in isolated, lonely seclusion, in preparation of the duties of this day.

No other priest (other human being) was permitted within the sacred precincts of the Tabernacle on that day. Every menial duty, as well as every priestly and high priestly function had to be performed by him alone. No matter how wearied or worn, no matter how oppressed or anxious, everything from the trimming of the lamps and the keeping up of the fires to the swinging of the incense and the slaying of the victims, of which there might be as many as seventeen, all must be done by the high priest alone.

For the seven days also he was upon a very light diet, and on the Day of Atonement he fasted until the performance of his last task.

All his glory was taken from him. He must divest himself of regal robe and royal crown. The flashing jewels were laid aside. All the distinguishing marks of his high office were cast away, and as one of the common priests in the spotless undergarment, symbol still of his purity even in lowliest garb and humblest of tasks, he must minister alone for the sake of the people.

What a picture of exactly the part our Great High Priest was to carry out for our sakes, the sake of His people.

We see Him leaving His royal throne, divesting Himself of His kingly crown and beautiful garments, humbling Himself to become as one of us—the common priests—and yet maintaining His spotless purity. Stooping to the humblest service, even the washing of the soiled feet of His people.

Phil. 2:6, 7.

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

Ministering, but not being ministered to. Alone—no arm to help; no eye to pity. In weariness, heart-loneliness, thirst and hunger, borne down by the load which He must carry to the bitter end, when alone He must face the searching fire of God's holiness. When our High Priest offered up Himself not only as Priest but as Sacrificial Lamb as well, He was stripped of all His glory.

The only crown—a thorn one; the only robe—a bloody purple, put on by blasphemous soldiers in derision; the only sceptre—a mocking reed; spitting, reviling, malicious torture, His portion; because deserved by us. He was taking our place.

When His soul was made an offering **for sin** He was flayed as Israel used to flay the Sin Offering—beating and bruising it in every part. Spitting upon it as an accursed thing. Alone He bore it, without a murmur, although it drew the great blood drops from His racked and tortured heart.

Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

And alone He hung upon that cross, the last indignity that could be heaped upon Him. Given the vilest criminal's death, He not only bore it, but here a deeper loneliness settled upon this slain Lamb, for God, of holier eyes than to look upon iniquity, forsook Him, and when sin was laid upon God the Son, He bore it alone.

Blackness over earth's sun—a deeper blackness over God's Son.

My God, My God, why hast **Thou** forsaken Me? and the answer is—

Because as my High Priest Christ bore my sins in His own body before the Mercy Seat and there forever, once and for all sprinkled that Mercy Seat with His own blood, and the fire of God answered and rent the veil and rent the grave and raised the Lamb and made Him our Great High Priest forever after the order of Melchisedek. The only question for us is, Is this High Priest mine?

I tell you the picture carries way beyond anything we can understand or fathom. Only can we in deep sorrow for the sin that brought all this upon Him, and in wondering awe that He endured it all for us, unworthy that we are, bow our heads in the dust and cry with Peter, "My Lord and my God!"

Ever must we remember it was for you—for me—for all men.

Ever must we remember it was for us He hung and suffered there.

Plain to be seen is it for the eye of faith why **two** goats were used for the **one** Sin Offering upon this Great Day, for now not only the death of the sacrifice must be set forth but the **result** of that death must also be shown, which is not only sins forgiven but lost sight of, and forever—carried away to be seen no more.

Jer. 31:34.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Is. 44:22.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee.

Ps. 103:12.

12 As far as the east is from the west, so far hath He removed our transgressions from us.

Two goats—and the Syrian goat, we are told, is a beautiful animal, not the wild creature we are accustomed to see—and tradition tells us these goats were so carefully selected that an ordinary observer could detect no difference between them, that they looked as one.

Here again we see man had no part in God's work. Lots were to be cast in order to determine which of the two was to die. The one upon whom the lot fell was called "the Lord's portion."

My lot was death, for I had sinned,
And His was Heaven's Throne;
But the One on Whom the Lord's lot fell
Took my guilt as His own.

Upon that bleeding, dying Lamb
The Lord hath caused to meet
A whole lost world's iniquity;
The ransom is complete.

And now there is a place for me,
A cleft where I may hide;
Within the heart that loved and broke,
Within His wounded side.

He bids me watch and wait for Him,
Until His face I see;
For the One on Whom the Lord's lot fell
Is coming back for me.

The slain goat was offered as the Sin Offering and then the bloody hands of the High Priest were laid on the living goat's head, and the sins of all—priests and people, confessed there and typically transferred to this substitute; and then by chosen hands he was led away to disappear with his bloody burden, never to be seen again.

That God so loved the world that "He gave His only begotten Son that whosoever believeth, should not perish," presented to the Israel of the Old Testament the same evidence of grace, in the great day of atonement. The goat slain spoke of sins remitted; and

the scapegoat, sent into a land not inhabited, spoke of sins removed "as far as the east is from the west," to be "remembered against them no more forever." Ah, the Gospel is in the Book of Leviticus! As it is in every book of God's precious Word.

Charles Spurgeon speaks of a picture he had seen in the Art Union of a scape-goat dying in the wilderness. It was represented with a burning sky above it, its feet sticking in the mire, surrounded by hundreds of skeletons. And Spurgeon justly objects to this picture, "that it was a piece of gratuitous nonsense," since this goat was sent into a land uninhabited and went where no man was to see it, or to know anything of its subsequent fate, just as our sins are lost sight of, "put behind the Lord's back," as He Himself says, never to be seen again. Thank the Lord for such a removal!

It is presumptuous for us to attempt to go any farther either in types or fancies that God has seen fit to reveal them to us, and when God says that the scape-goat went into a land uninhabited, that it was not the Lord's portion, but that this goat became some other's portion, named in the Scriptures Azazels, and as who was typified by this name we are nowhere specifically told, do not let us attempt to answer.

We **are** told that the goat went to a desert place, a place of wilderness. We **do** know that our Lord went alone into the desert, the wilderness, where He met and defeated wild beasts and Satan.

We **do** know that our Lord took our place as sinners and that our portion **as** sinners would be to be driven from the temple of God, the altar of God, the presence of God, as was the scape-goat. And so we can follow with the eye of faith until we see the scape-goat no more. But what he encountered in the wilderness, what he endured there, or where he went, that we do **not** know.

No eye but Jehovah's saw the scape-goat as alone he disappeared in the mountain fastnesses. Alone he went

to a solitary place and none but Jehovah ever knew what befell him there.

None can ever know the bitter pangs Christ endured —not only on the cross and under the cloud that hid God's face from Him as He hung there, but in the loneliness and desolation of bearing away the sin which for us His people was laid upon His sacred head.

Truly, none of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark the night that the Lord passed through,
Ere He found the sheep that was lost.

LESSON X.

PEOPLE'S AND PRIESTS' PURIFICATION.

LESSON X.

Part III. **Holiness.**

PEOPLE'S AND PRIESTS' PURIFICATION.

LEVITICUS 18 TO 22.

As faith without works is dead, so the religion which does not produce a holy life is a false one.

Any one who has carefully followed the structural plan of the book of Leviticus will see that the Great Day of Atonement made a distinct dividing line in the life of Israel.

As in climbing some steep ascent when one finally reaches the summit there spreads out a great view beyond of mountains and lakes and farms and river courses, and after a rest upon the mountain top, the traveler can move more easily, with greater freedom and lightness of step and go forward into the fertile valley and partake of the fruits of the region beyond, so in some such way the sacrifices, rites, ceremonies, rules and regulations of the whole Levitical ritual had to be painstakingly carried out, and must have been a real weight on the backs of the people, until they reached the Day of Atonement, up to which they painfully climbed. When once **that** summit was gained, they found rest for their souls, and with the weight of sin dropped for another year, they could there look out over the distant scenes of future destinies and with lightness of heart and rest of soul could press forward in their new strength to all the good things God revealed to them in their future.

For the believer the Great Day of Atonement **has** been kept. The summit of all sacrifice has been reached. The Cross is planted on that green hill without a city

wall, whence all who will can look, and receive life for a look at the crucified one—That Lamb of God—sacrificed for us sinners on God's Great Day of Atonement—has met our needs and satisfied them.

And now with the burden of sin rolled away, with a new strength for the further journey, with a new vision of feast days and goodly lands and celestial cities, we can press forward with joy and gladness until we reach the city not made with hands, eternal in the heavens.

How well Bunyan has described it all for us in his "Pilgrim's Progress."

In the chapters before us we come to Christian progress—to that place in which the salvation wrought out **for** us, and when by faith **accepted,** is to be **now** wrought **in** us, in thought, speech and behavior, and to be wrought out **by us** in daily walk and conversation.

Phil. 1:6.

6 Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.

Phil. 2:12.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

These chapters of course are not adapted to public readings because they deal with sins gross and repulsive; yet they are needed for instruction for God's people, for they are the sins of our human nature, our fallen humanity, and are the common practices of heathen nations even today and of unregenerate man in all lands.

Read Romans first chapter if you would have God's picture of the human heart and the natural man. God tells us in the chapter before us—verses 24 to 30, that it is because of these abominations that the cup of the heathens' iniquity was full and they were to be exterminated, for sin breeds disease, germs must be destroyed

—yea, even sometimes by fire. So with nations when there is no cure they must be cursed, i. e. exterminated, and even Israel, God's chosen people, would have to be set aside if they yielded to these same sins.

They were a chosen, separated blood-cleansed nation. Therefore because of the God-given spirit within them they were to keep themselves unspotted from the world and lead a clean, holy, surrendered life to God.

The key word of Leviticus, as we have seen, is holiness. The key verse is in the 19th chapter and 22nd verse: "Be ye holy, for the Lord your God is holy."

So we find laws minute in detail given concerning every deportment of their daily life. Here again it is not for man to decide what is right or what is wrong. God has set it down for us in no uncertain way. It is for us to learn what is defiling in the sight of God and then let it alone.

As in the separation of clean and unclean animals, while the law itself was arbitrary, and for a time only, yet the reason and purpose and instruction was for all time.

Far less right have we to approach into, or think lightly of, evil in its many insidious forms, than the Israelite of old, for far greater knowledge have we of the deadly character of sin and of the cost of our redemption from it.

1 Pet. 1:18.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

1 Cor. 10:31.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

The laws in regard to holy living are threefold: Personal holiness—in all the relationships of life.

National holiness—in all governmental affairs and dealings with other nations.

Ceremonial holiness—or a distinct and separate order of worship, dependent entirely on God's authority.

Just as we have noticed and emphasized again and again in these lessons the rule is in type just what it is in fact; there can be no personal holiness, no rendering of service to God; no obedience possible until after the redemptive work of God for the soul has been recognized, accepted and applied. After the lamb was slain, after the offerings had been made, after the day of atonement had been passed, then God demanded what He had a right to expect and what He furnished the power to produce—the fruit in holy living of a people in whom was the root of redemption.

This fundamental truth is clearly taught all through God's Word from Genesis to Revelation.

1 Cor. 6:11.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Cor. 5:6-8.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Phil. 2:2.

2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

2 Cor. 5:17.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

After the tides have come in and raised the grounded ship, and freed it from its helpless estate, then comes in the activity of those on board. If they do not weigh

anchor, and spread the sails and take hold of the helm and exert themselves to get away from the spot, their case will be no better than if the tides had never come. So, as Christ has come and freed us from condemnation, and recovered to us our lost power, and reconciled us to God, it is now for us to bestir ourselves to get away from the ugly spot, and to set sail for a voyage directly for the home port of everlasting rest. The atonement is God's work; and we become participants of its benefits only by the abundant outflowing of His unsearchable grace; but now that the tide of His mercy has reached us, we are gratefully and obediently to take advantage of it, and go to work ourselves.

1. Personal holiness.

This naturally comes first, for a man who is righteous in his own private life is not apt to be unrighteous in government or his religious life.

Distinct laws regarding hygiene, sanitation and heredity are laid down not one of which can be ignored, unheeded or disobeyed today without bringing on its corresponding penalty. For there is a penalty for every broken law. Even a cleansed and forgiven man brings down a penalty upon his head if he disobeys a law of God.

Marriages today between closely related persons weakens the physical and often mental powers of the child of such a union, just as truly as of old, when God laid down the right lines of the marriage relationship.

Perhaps there is no one place in which the natural man rebels and disobeys God more than just here. Nearly every modern novel, nearly every drama, nearly every secular song dwells on the sexual relationship; and in alas too many cases teaches the very opposite of the Word of God regarding it.

Even our trite proverb states "That all is fair in love and war." Love is taught to be superior in men's eyes to truth, or honor, or purity.

The fact that God says love shall cover a multitude of sins—referring to the sacrificial love of Christ which **puts away** sin—it has been satanically twisted to teach that because a man or a woman love sinfully, their human love is an adequate excuse for their sin. Read it as it truly is and see the blasphemy of it. Passion too often is what is meant—not true love, for love—real love—is the gift of God—and comes only from God—and is first **pure.**

Read God's Word in regard to our lawless affections.

Col. 3:5.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

So the child of God is to guard the door of his heart, that these things do not develop there. As some one has aptly said: "If the outworks are carefully guarded the citadel will never be taken."

It is the small sins that soon fret the whole garment. Impure literature, no matter how clever, intellectual, or educational, is one of the most insidious forms of defiling the mind and heart.

"Lady Richard Burton tells in her memoirs of the great temptation that came to her after Sir Richard's death:

For many years following his translation of the Arabian Nights he had worked over a translation of unknown Persian tales which was being looked forward to with keenest interest by the literary world.

This translation was completed just before his death, and in his will he left the manuscript to Lady Burton, the income to be derived from its sale being her only legacy, her sole means of support.

Lady Burton took the manuscript before returning to England and started to read it. Suffice it to say, the Persian poets are vile beyond words and the English version was not an improvement on the original.

Now began the struggle. As a literary production it was of immense money value, as no other translation in English existed, and all literateurs knew of Burton's research work and were intensely eager to have the result of his labors.

A fortune lay in Lady Burton's lap, but the work was immoral beyond all doubt and the question came to her mind, What would be the result of its being given to the world? How could she answer to God if she lived upon the fruits of such an evil plant?

She felt that if Burton could speak to her then, he would wish the work suppressed. But she had not a dollar and was no longer a young woman; how could she live? Here lay a fortune. And so the question continued through all the long hours of the night.

When the dawn broke she had made up her mind. She had answered the question as before God, and with her own hand threw the result of years of labor, her entire fortune, upon the fire. And Burton's translation of evil things was gone beyond recall.

Of course she was greatly censured. Bitter denunciations and criticisms hard to bear were heaped upon her by angry publishers and so-called literary students. But Lady Burton never repented of her decision, knowing she was justified before God, to whom alone she stood responsible. Better a burned book than soiled soul."

Impure pictures, no matter how clever the art; impure plays; impure language; impure thoughts all spring from the pit and will surely blacken the soul and bring down God's just penalty if indulged in.

There are some souls which, like certain birds of prey, feed upon and seem to enjoy that which is vile. From such turn away.

Chapter 19:9, 10.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

Here it is interesting and instructive to notice how God provides for the poor. No field is to be entirely reaped. No fruit of the grape entirely gathered. "The poor ye have always with you," and provision in generous measure is to be made by God's child for him.

Thoughtfulness in regard to the workman is taught.

V. 13.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

All bills are to be paid promptly. When work has been rendered, the workman is trusting the employer for his lawful wage, and the employer cheats him and really in God's sight steals from him if he holds it back. My what a lesson for some of us with our dressmaking bills, our personal or household accounts, etc.

I knew of one dressmaker who lost her whole summer vacation because a woman of wealth forgot (?) to send her the amount of her bill until a year after it was due. And I am confident that is not an isolated case. Not merely taking goods is stealing, but withholding what is due is in God's sight also stealing. Consideration for others, gentle breeding, simple acts of kindness and courtesy are commanded.

V. 14.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

While the priest's office could never be held by any one who had a physical defect, because they must always represent perfection, yet the blemish which might preclude their officiating in the holy place was in no wise to be considered a sign of God's disfavor nor an excuse for cruel or unkind treatment.

Their very defects were to make an appeal to the sympathy of the child of God and an extra opportunity for the rendering of a kindly service.

Chapter 21:21-23.

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, both of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish: that he profane not My sanctuaries: for I the Lord do sanctify them.

Tale bearing is forbidden. Would that it was remembered today as under the wrath of God. Some one has said every tale of slander should pass three tests before it passed our lips. Is it true? Is it necessary? Is it kind?

Read the Autobiography of a Slander by Edna Lyall and behold how great a matter a little fire kindleth.

Jas. 3:2, 5, 6, 8, 9.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

8 But the tongue can no man tame: it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Again we see the statute of God in the law of separation. Neither people, cattle, seed nor garments were to be of mixed things. In every thing the law of order was maintained which is the law of God. There are in all things clean and unclean; keep them apart.

Have you ever noticed that a mule is the product of

man's disobeying this law? God made a horse and an ass, and they were by this very law before us to be kept distinct. But man attempted to improve on God's plan and mixed the seed of a horse and an ass. The mule—stubbornest of animals, is the result.

We wonder why a garment woven of linen and wool is forbidden, until we remember that linen typified the righteousness of the saints, while wool always denoted soiled material which needed cleaning.

Greediness is forbidden and overwork for God's creatures or creation. V. 23.

Restraint upon passions, upon appetites, upon speech and behaviour are all here enjoined. What is our restraint? The old Israelite was restrained by laws; held in with bit and bridle, so to speak.

Ps. 32:9.

9 Be ye not as the horse or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

But for us—Christians—the love of Christ constraineth—restraineth—us.

In verses 28 and 29 we have strange commands. "Thou shalt not round the corners of your heads. Neither shalt thou mar (trim) the corners of thy beard. Ye shall not make any cuttings in your flesh, etc. I am the Lord."

Why? Well evidently these were the fashion among the heathen nations and Israel was to be distinct even in such a detail as hair cutting and skin marking. This latter was of course tattooing, a disfigurement of the flesh still continued by heathen races today. God's people are not to follow heathenish customs—even when they come from Paris.

I ask you honestly if God was so careful of the dress and the habits of His people Israel of old, that even hair dressing entered into His laws concerning them, do you suppose He is any less concerned about His redeemed

people today? I trow not. We need not specify here; all can look around for themselves and ask is my personal appearance such as becomes a child of God? For God does care **how** we dress, and what fashions we copy.

Read Is. 3:22, 23.

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,
23 The glasses, and the fine linen, and the hoods, and the vails.

1 Tim. 2:9, 10.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array;
10 But (which becometh women professing godliness) with good works.

1 Pet. 3:3-5.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;
4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.
5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.

We would naturally expect just weights and measures to be commanded, and they need no enlargement here. The Christian is commanded to do more—to give good measure, pressed down and running over. Generosity, not justice, is our yardstick, our measuring rod, our scale of weights.

Now in closing this practical study of daily holy living, we may be surprised to learn that Spiritualism, dealing with fortune tellers, mediums and all of such cult, are distinctly forbidden and a dreadful curse pronounced on all who partake of or participate in such dealings.

Chapter 20:6.

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even

set My face against that soul, and will cut him off from among his people.

And again reiterated in V. 27.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Whether spiritualism is true or false it is of Satan. If a lie we know who fathers it.

John 8:44.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

If true it is seeking what God has specifically forbidden not merely to Israel but to us, as we read in

1 Tim. 4:1.

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Acts 8:9.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

Rev. 21:8.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

Rev. 22:15.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

We are not to trust to signs or omens, to superstitutions or spiritualists, but in the living God and His most Holy Word.

The child of God has nothing to fear and all the revelation of future events necessary for his comfort and strength is revealed by God in His message to His children.

Ps. 112:7.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

We need not dwell upon the rules given for the selection of and daily life for the priesthood. We have already spoken of these. It only remains to be noticed that the higher in position either in the world or in the church the greater the responsibility for an upright, righteous life. Leaders are doubly responsible, for with them rise or fall so many others.

In government God requires justice. In Christian service justice with mercy added. And this He will require at the rulers' hands. Woe to blind leaders of the blind. Woe to the man by whom offenses come. Woe to the false teachers, the false shepherds, the man who defiles and desecrates his holy office.

False Directions.
"Blind Leaders of the Blind"

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station where we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. . . . The train had gone

on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's direction, but they were wrong.

Matt. 15:14.

14 Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Matt. 23:16.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Ezek. 34:2.

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

1 John 4:1.

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

All of these laws were accompanied by penalties, because the mere giving of a law persupposes and forewarns of penalties attached.

Sinai still thunders against sin, even though Calvary's cross has been set up beside it.

We know in our modern football games that a disobedient player is penalized and the game thereby retarded; in fact, things may go on until a constantly disobedient player is discarded and another put in his place.

1 Cor. 9:27.

27 But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

This does not mean that the whole game is lost; but it does mean penalty inflicted, time lost, ground lost, others set back on account of one player's wrong. And in some such way we may crudely illustrate what we lose when we refuse to keep God's laws.

We **are** penalized. We do lose ground, time and success; others suffer with us on account of us and we may be replaced; not eternally lost, but useless here on earth, in the great game of life.

Calvary's cross is for the purpose of enabling those otherwise lost to keep that law of Sinai, one jot or one tittle of which shall never pass away.

The Gospel brings the glad tidings that man can in the new nature which Christ supplies, by the new power implanted, which is the very life of God, now approach that burning Sinai and keep those laws which were thundered there.

The Gospel imposes far more responsibility upon a man than legality ever did, but the Gospel gives the power, which legality never could.

If we fail in our daily walk and conversation we, as Israel of old, receive discipline, penalties, and lose benefits and blessings.

1 Cor. 11:32.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Of a disobedient Jew God says: "I will set My face against that man, cut him off from among his people. He shall be put to death, his blood shall be upon his head; he shall be burnt with fire."

Now does God mean what He says, and are we to escape if we defy and disobey Him?

We know God speaks truth and as His mercy is sure, so is His judgment. The same God issues the invitation and pronounces the result of His invitation if rejected.

Rom. 2:9.

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

Today the Saviour calls:
Ye wanderers, come.
O ye benighted souls
Why longer roam?

Today the Saviour calls:
O listen now;
Within these sacred walls
To Jesus bow.

Today the Saviour calls:
For refuge fly;
The storm of vengeance falls,
Ruin is nigh.

The Spirit calls today:
Yield to His power;
Oh grieve Him not away,
'Tis mercy's hour.

Oh hear His voice! Why longer roam?

LESSON XI.

CALENDAR OF FASTS AND FEASTS.

LESSON XI.

HOLINESS.

PUBLIC CONVOCATIONS. CALENDAR OF FASTS AND FEASTS.

LEVITICUS 23 TO 25.

While the sacred days of fasting and feasting were not all instituted at this time they are here given a special prominence and significance and are brought together in the life of Israel with special promises of blessings or penalties as Israel obeyed or disobeyed in the keeping of them.

We may look at them in three ways. First, as touching the peace and prosperity of the Jews as a nation.

Second, as teaching great religious principles for all God's people.

Third, as prefiguring the coming dispensational facts of our great redemption and all that that includes.

Having already noted the significance of numerals in the Scripture we are not surprised that seven great Holy Days were commanded. This made a complete cycle of festivals; none were to be omitted; none added.

Not only were set festivals commanded but set times were chosen for their observance; and all the people directed to join together in the keeping of these days.

Thus a holy brotherhood was maintained. Strife could not be kept up if men were brought together to worship the same Father, offer the same sacrifices,

sing the same songs, contribute to the same causes every year. All were one in the bonds of a religious fellowship.

The split between the ten tribes later from Judah, only became serious when the yearly festivals were abandoned. So again God impresses upon us the fact, eternal as the heavens, that no man liveth unto himself even in his religious life.

Forsake not the assembling of yourselves together, is the command to all, whether Israel or church. Where the world makes its mistake today is in regarding **all** men as brothers whether they are Christ's disciples or not.

God's Word does not teach this; but quite the contray. Believers in the Lord Jesus **are** brethren, and as such are to fellowship together. But from those who reject, deny or refuse to accept Christ's claims as paramount, from such we are commanded to turn away.

2 Tim. 3:5.

5 Having a form of godliness, but denying the power thereof; from such turn away.

1 Cor. 5:11.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

2 Cor. 6:14.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Alliances with heathen, whether governmental or religious, are positively forbidden for God's children. Just as God warned Israel when entering Canaan that unless they kept themselves aloof from those heathen nations they themselves would be contaminated by them, so the believer today is not to make a common

cause with them, for in nine cases out of ten the believer will be hurt, the unbeliever not helped. Our relationship with such must be kind and just, but a distinct separation must be maintained if we walk close with God.

But with our brethren—those of the household of faith—we cannot too closely ally ourselves. Never mind the denominational lines. We may be Methodists, Baptists, Lutherans, Episcopalians, what not. In Christ Jesus there is neither Jew nor Greek, male or female. All are one.

So in Israel in their fellowship it made no difference which tribe (denomination) they belonged to. Dan sat down with Simeon; Manasseh with Judah; and all partook of that one spiritual food. One place of worship; one sacrificial offering; one ceremonial washing; one food; one Lord over all. What a wonderful unity of faith. And so ought we to be.

NO SECTS IN HEAVEN.

Elizabeth H. Joceylyn Cleaveland.

Talking of sects quite late one eve,
What one and another of saints believe,
That night I stood in a troubled dream
By the side of a darkly-flowing stream.

And a "churchman" down to the river came,
When I heard a strange voice call his name,
"Good Father, stop; when you cross this tide
You must leave your robes on the other side."

But the aged father did not mind,
And his long robe floated out behind
As down to the stream his way he took,
His hands firm hold of a gilt-edged book.

"I'm bound for heaven, and when I'm there
I shall want my book of Common Prayer,
And though I put on a starry crown,
I shall feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide,
And no one asked, in that blissful spot,
If he belonged to "the church" or not.

Then down to the river a Quaker strayed;
His dress of a sober hue was made,
"My hat and coat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up to his chin
And staidly, solemnly, waded in,
And his broad-rimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat,
And he sighed a few moments over that,
And then, as he gazed to the farther shore
The coat slipped off and was seen no more.

Poor, dying Quaker, thy suit of gray
Is quietly sailing—away—away,
But thou'lt go to heaven, as straight as an arrow,
Whether thy brim be broad or narrow.

Next came Dr. Watts with a bundle of psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all round", might sing.

But I thought as he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked surprised, as one by one,
The psalms and hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."

And there on the river, far and wide,
Away they went on the swollen tide,
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,
Down to the stream together came,
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged—may I ask you, friend,
How you attained to life's great end?"
"**Thus**, with a few drops on my brow;"
"But I have been **dipped**, as you'll see me now.

And I really think it will hardly do,
As I'm 'close communion' to cross with you.
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

And straightway plunging with all his might,
Away to the left—his friend at the right,
Apart they went from this world of sin,
But how did the brethren "enter in?"

And now where the river was rolling on,
A Presbyterian church went down;
Of women, there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road they could never agree,
The **old** or the **new** way, which it could be;
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring long and loud
Came ever up from the moving crowd,
"You're in the old way, and I'm in the new,
That is the false, and this is the true;"
Or, "I'm in the old way, and you're in the new,
That is the false, and **this** is the true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,
A voice arose from the brethren then,
"Let no one speak but the 'holy men',
For have you not heard the words of Paul?
'Oh, let the women keep silence all!'"

I watched them long in my curious dream,
Till they stood by the border of the stream,
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;

Side by side, for the way was one,
The toilsome journey of life was done,
The priest and the Quaker, and all who died,
Came out alike on the other side;
No forms or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on "Christ's righteousness."

Have you ever thought that time is one of the hardest things to give to God? the thing we most often steal from Him? Time is a thing we unconsciously feel belongs to us; and yet God claims one day in seven—His portion—and as much more as our heart prompts us to give—our freewill offering. The man who refuses or fails to give God one day in seven is not very apt to give God any other time.

It is like the man who has no specified time for prayer. He very soon ceases to pray at all. Waiting for convenient seasons is Satan's way of stealing all from God.

A man not long ago wrote a book called "Living on twenty-fours a day." It was suggestive even if not a true guide to true living. But it does remind us that we all have equal time in trust, and we all do with our time, at least with our leisure time, pretty much what we want to do.

I heard a public speaker ask his audience once what they did when they hadn't anything to do? and it is a pertinent question.

He claimed to be able to read your character from your answer, and I hugely suspect he was right.

Now in all this it is well for us to remember that God is not asking or requiring of us austerity. He

wants us to be joyful. Only we are told to be joyful in the Lord; not in forbidden, hurtful things. He giveth us richly all things to enjoy, and the joy of the Lord is your strength.

Imagine Israel groaning and lamenting and frowning over every call to a feast or a festival. God called them to His Feasts and gave them all the good things in their personal and natural life, and He does the same for us.

There is a time to mourn for our sins—and the sins of others as well; but the Christian is the only one who has the right to have his mourning turned into joy because the sins for which he mourns are all washed away. The Passover Fast has been kept; the great day of Jubilee is before us; and there are many glad days and feast days and festival days dotting the road between.

Why should the children of a King, and such a King—go mourning all their days?

Zeph. 3:14.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Zech. 9:9.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

1 Thess. 4:16.

16 For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

As the keeping of the Sabbath was given as a sign between God and Israel alone

Ex. 31:13.

13 Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Ezek. 20:12, 20.

12 Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.

20 And hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.

we need not dwell upon it here. Suffice it to say that the early disciples taught the Jew on the Sabbath in the synagogue the new message of the Gospel, but met in the upper room for prayer and praise and breaking of bread, on the first day of the week, the day of our Lord's resurrection.

Of course the old legal day was gradually dropped as more and more men were led to see that in Christ all things were made new, and the Lord's Day has been blessed of God to us Christians ever since as we meet to honor the Son in breaking of bread and drinking the cup, to show forth our Lord's death till He come.

First Feast—Passover.

It is natural to find the Passover the first feast to be kept, for as always redemption must precede worship or service. This was for Israel just what the Cross is for all—the foundation stone of their whole religious life.

1 Cor. 5:7.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

We need not enlarge on this marvellous theme here, as it has been more fully dwelt upon in our study on Exodus.

Second Feast—Unleavened Bread.

The Feast of Communion. As in the Meat Offering Christ becomes the Bread from heaven. Gifts of God for our divine strengthening. The wave loaf typified the giving of all first fruits to the Lord and the union in one body of the Lord and the Lord's people.

Bread of the world in mercy broken
Wine of the soul in mercy shed
By whom the words of life were spoken,
And in whose death our sins are dead.

Look on the heart by sorrow broken
Look on the tears by sinners shed;
And be Thy feast to us the token
That by Thy grace our souls are fed.

Third Feast—First Fruits.

Typical of resurrection. Christ the first fruits; afterwards those that are Christ's at His coming.

1 Cor. 15:23.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming.

1 Thess. 4:13-18.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.
15 For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

Fourth Feast—Pentecost.

Type of the forming of the Church through the descent of the Holy Spirit. Leaven was here introduced into the meal because in the Church there is evil.

Here we have loaves commanded because the Holy Spirit unites all true believers into one organization. These were to be offered fifty days after the wave sheaf, which typified Christ. And see how exactly this was fulfilled in that exactly fifty days after the

resurrection of our Lord the Holy Ghost descended, then forming the Church.

And again notice the accuracy of the type. No leaven in wave sheaf because this sheaf represented Christ, in whom is no evil; but leaven in the wave loaf, because in the Church there is still evil.

Fifth Feast—Trumpets.

A long interval elapses between Pentecost and Trumpets. So a long period has elapsed and is not yet ended before the trumpet shall sound, the dead in Christ be first raised, Israel regathered and repentant and the Pentecostal or Church period ended.

The trumpet shall sound and all these things shall come to pass because the mouth of the Lord has spoken it. This feast is yet prophetical.

1 Cor. 15:52.

52 In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thess. 4:16.

16 For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Joel 2:1, 2.

1 Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Is. 18:3.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Is. 27:13.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Sixth Feast
or rather now another Fast
Day of Atonement.

Perhaps you are surprised to see this day repeated among these feasts. But if you will remember that these latter convocations are prophetic you will see that it represents **Israel's** repentance and return to Jehovah.

The Church has been called up higher at the Feast of Trumpets; it remains for Israel to mourn her rejection of her Messiah, to repent and make a day of atonement for all her sins. And not until the Church is caught up and Israel brought to her knees can the last and greatest of all feasts be ushered in. The Feast of Tabernacles.

Acts 15:14-18.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.
15 And to this agree the words of the prophets: as it is written,
16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.
18 Known unto God are all His works from the beginning of the world.

Is. 45:23.

23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel.

Rom. 14:11.

11 For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

Phil. 2:10, 11.

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Seventh Feast.—Tabernacles.

What a wonderful feast this will be. Israel repentant, converted, restored. Israel will come up before the Lord waving palm branches, shouting truly Hosannah! Blessed is He that cometh in the name of the Lord!

Then will every man sit under his own vine and fig tree. Then will Israel say, "Lo this is our God. We have waited for Him. We will be glad and rejoice in His salvation."

As every year Israel built booths and tabernacles in the memory of their miraculous deliverance from the land of bondage, so they will remember again all the way the Lord hath lead them and will render Him the worship due to His holy name.

Chapter 23:37, 38.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

Only after all this has come to pass will the land have rest from all enemies round about it, and the peace which the angels proclaimed the night the Prince of Peace was born settled down on this dark world of ours.

All else proclaiming either peace or feast is on a false foundation.

Only as God has proclaimed His order and decree can any approach that Mercy Seat over which the Shekinah glory ever blazes—warning away the ignorant and profane but beckoning the repentant and sorrowful.

LESSON XII.

PROPHETIC PROGRAM FOR ISRAEL.

LESSON XII.

Part III. **Holiness.**

PROPHETIC PROCLAMATION. PROPHETIC PROGRAM FOR ISRAEL.

LEVITICUS 25 TO 27.

We have in our studies of God's Word from time to time noticed the frequent repetition of the number seven, and perhaps nowhere do we find its significance more fully disclosed than in the chapter before us, in which Israel is commanded not only to set aside every seventh day as a holy day of rest unto Jehovah, but we find multiples of sevens in verse 8.

Here we see a sabbath of years enjoined and seven times seventy years to be set aside as the greatest festival of all. The year of Jubilee, to be observed after the forty-ninth year of sabbaths; hence the fiftieth year a new day, as we shall see in our study of these numbers.

For a moment let us stop and refresh our minds regarding the scriptural meaning of the number seven. It is, as we have often seen, a sacred number signifying completion—perfection.

Dr. Seiss ably sums it up thus:

"It is singular how this number is inwrought with nearly everything sacred. The Scriptures throughout rest upon it with peculiar emphasis. It was on the seventh day that God ceased His work of creation and hallowed a rest, which has made the computation of time by septenaries of days the common and universal method from that day until now. Seven

days were given to Noah to gather in the tenants of the ark, and with him came over the flood seven persons and sevens of all the clean animals. On the seventh month the ark rested on the earth again, and on the seventh day the dove was sent out. Seven years of plenty and seven of failure were sent upon Egypt, as the Lord signified through Joseph. Seven priests, with seven trumpets, were to encompass the walls of Jericho seven successive days and the seventh day it fell into the hands of Israel. Seven days were the Jews to celebrate sundry of their feasts. Seven days were their priests to be in course of consecration. Seven days were their unclean to be in cleansing; and seven victims were required in many of their sacrifices. Seven days did Job's friends sit with him, and seven bullocks were to be offered for their sins. Seven years was Solomon's temple in building; seven days was the feast of its dedication; and seven years was Nebuchadnezzar degraded as a brute, and seventy weeks were determined until Messiah should be cut off. Enoch, whom God translated, and the first man ever exempted from death, was the seventh from Adam; and according to Luke, Jesus was the seventy-seventh. Seven hours did the Saviour hang upon the cross; seven times did He speak while hanging there; seven times did He show Himself after His resurrection; and seven days after His ascension was the Holy Ghost poured out. Seventy was the number of disciples whom He first commissioned. Seven petitions are contained in the prayer which He taught His followers. Seven lamps were in the Tabernacle. Seven churches we read of in the Apocalypse; and seven seals, seven vials, seven angels, seven spirits of God, and the finishing of the mystery at the sounding of the seventh trumpet. And one of the most prominent and remarkable features of the Levitical code was that Sabbatic system which pervaded it, making the seventh day, the seventh month, the seventh year, and an

additional year every seven times seven years, holy periods and seasons, to be observed with peculiar solemnity and special services. It is these year-Sabbaths, and God's ordinances concerning them, which we are now to consider. And may the Holy Spirit direct our meditations, and bring us to a proper and profitable understanding of His will and purpose.

The first of these Jewish year-Sabbaths, as presented in the chapter before us, was that which occurred every seventh year. From the time Israel became settled in the land of promise, they were to count seven years, and that seventh year was to be a holy year of rest, especially for the land. It was a year during which all agricultural pursuits and processes were to be abandoned and the grounds to be left lying fallow. The whole country was that year to be turned into a public common, free to all, the proprietor of his estate not only ceasing to cultivate it but having no more right to its spontaneous products than anyone else. But the people were not therefore necessarily required to be idle. They could fish, hunt, take care of their bees and flocks, repair their buildings and furniture, manufacture cloths, and carry on their usual traffic. There was nothing to hinder free social intercourse. It was only the land that was to rest, and man from tilling it. It was to be a Sabbath of rest unto the land; in which there was to be no sowing, no reaping, and no gathering of what the vine might produce without dressing. This was the leading characteristic of the Sabbatic year, although it doubtless embraced other religious, economical, civil and political interests and ends."

The year of Jubilee, as we have said, fell on the fiftieth year and had many characteristics of the Sabbath except that it went much further in its far reaching results and its fulfillment of prophecy and promise for the whole world as well as the Jewish nation, as we shall soon see.

Some of the characteristics of the year were its redemptive laws. Not only was the **land** to rest, but every mortgage, every contract, every debt, was cancelled. All captives set free; all slaves released; all alienated property restored to its original possessor; all absent ones to return to their homesteads; all debts, in other words, were legally discharged, wiped off the slate. The whole nation started on a fresh basis. What a marvellous provision of Providence in the merciful guidance of His people's affairs. No one but God could or would ever have so planned the management of human affairs—the administration of human laws.

Have you noticed that all of this entailed the cessation of harvests for **three** years once in every fifty years? Imagine our world today not producing for **one** season let alone three. Why one month's failure of the crops in any one part of the world today throws consternation into all parts. What is the trouble?

Well, Israel's prosperity was dependent not upon sowing and reaping, but upon obedience to the Word of God. Israel was a God-governed people and **as long** as she continued obedient to God she was **miraculously** sustained. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

God always provides for the emergency **if**—And oh! what an eternity of weal or woe hinges upon that little word—**if**. Make a study of it in Israel's history. And then transfer it into the Church's history. And again into your individual history. Every promise and every penalty is conditioned on an if.

"If ye will, God says, then I will.

If ye will not, God says then I can not.

If ye believe on the Lord Jesus Christ ye shall be saved.

John 3:18.

18 He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

If ye will not believe then ye are condemned already because ye have not believed in the Name of the only begotten Son of God.

Chapter 26:3.

3 If ye walk in My statutes, and keep my commandments, and do them;

Then I will send rain.
And I will give peace.
And ye shall chase your enemies.
And I will make ye fruitful.
And I will set My tabernacle among you.
And I will walk among you.
And will be your God.
And ye shall be My people.
And then note the alternative condition.

V. 14.

14 But if ye will not hearken unto Me, and will not do all these commandments

I will appoint unto you terror.
And I will set My face against you.
And I will punish you seven times more for your sins.
And I will break the pride of your power.
Your land shall not yield her increase.

And the last penalty predicted is in effect even today, because of Israel's ignoring of these promises and penalties and her disobedience to every one of these direct commands.

Think today of the Jew in every land, without a homeland, without a national life, without a Temple, without a king, without God. Hated, reviled, persecuted. Think of the Russian Jew. The Armenian

half-Jew. And read the long history of their untold sufferings amongst the nations of the world, where they have been flung as a man flings seed into a field. Truly they have been called the tribe of the wandering, weary foot because when thy had their day of opportunity they despised it and sold their birthright for a mess of pottage.

Well if this were all of it it would be a terrible picture indeed; but God in His mercy foretells in this very chapter before us as well as in innumerable other passages of Scripture that a brighter day is to dawn—for even these benighted, disobedient children of His.

If they repent—and to this we may add confidently **when** they repent, for when they see Him whom they have despised and crucified they **will** repent.

Zech. 12:10.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

Zech. 13:9.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them; I will say, It is My people; and they shall say, The Lord is my God.

And then shall come to pass the later prophecies of restoration—restitution—redemption—and rejoicing—for repentant Israel.

The summary to the Book of Leviticus is in the last chapter, where personal vows, personal faithfulness, personal blessings and personal penalties are emphasized and then awful warnings given in case of failure to realize the holiness of God in His commands and the solemnity of one's responsibility in His worship and service.

Chapter 27 deals with things dedicated to God, whether of property or of persons. The sacredness of a promise is clearly emphasized. If a man dedicate anything to God,—land, grain, beast or child—it must not be retracted or used for any other purpose.

The sin of giving to God only a part of what we have promised or offered Him is seen in the instant death of Ananias and Sapphira in the early church. Their sin consisted not in keeping part of the price of their land, but in pretending to give all and then withholding.

We **need** not give to God. The Lord only loveth a cheerful giver. It was only when the men brought willingly for the building of the Tabernacle that God received it and blessed the giver. But if a man vowed to give a certain thing to God and then withdrew it or kept back part of the gift, that man received the wrath of God.

The holiness of gifts as well as of worship is taught throughout the entire book. In the last chapter as in every other this teaching is emphasized. Every devoted thing is most holy to the Lord.

Notice how God's miraculous provision for Israel if she obeyed His statutes in the keeping of all the Sabbath laws.

The Lord directed Moses to say to Israel "And if ye shall say what shall we eat the seventh year, seeing we shall not sow nor gather in our increase? then will I command my blessing upon you in the **sixth** year and it shall bring forth fruit for **three** years."

So it was with the manna, you will remember, when forbidden to gather on the Sabbath, enough was supplied on the sixth day to satisfy all their need over the rest day.

God never gives a command that for His obedient children He does not also supply the power to keep

that command. My God shall supply all your need through riches of grace in Christ Jesus. Your heavenly Father knoweth ye have need of these things. "Seek ye first the kingdom of God and all these things shall be added unto you.

Matt. 6:33.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

Phil. 4:13.

13 I can do all things through Christ which strengtheneth me.

This is one of the strong proofs to the inspiration of the Mosaic books, for what human law-giver would be fool-hardy enough to give such a command to a nation under his control if he had no divine assurance that his law could be carried out.

Had this book been written by the pen of Moses uninspired by God and at God's dictation, the whole system would have failed and Moses not only have become the laughing stock of the Jewish race but the most hated and accursed of men, for starvation would have followed the attempt to carry out his laws. Such we know was not the case. As long as Israel remained faithful God remained faithful, and Moses in giving the law must have had entire confidence that it was God who spoke to him and ordered it. Moses must have utterly relied upon God to carry out the provisions of the law.

If you will think back over all the laws and ceremonies regarding Israel's national life, personal life, and religious life, you will see that no mere man, no human brain, no earthly law-giver could have framed, commanded and executed such laws, such ceremonies, such religious rites as Moses has enumerated in his first five books of the Bible.

Such necessary dependence upon God to make good the promises and penalties attached to all of these

institutions and such foresight of the final fulfillment in Christ of all these types can mean absolutely nothing if they do not mean that a **sufficient** substitute would one day gather them all up in His own person and make them **efficient.**

Of themselves they certainly were not efficient, and Christ certainly has revealed their inner significance in His own life and work—and prophecies. The Gospel according to Leviticus is as truly the Gospel as the Gospel according to Matthew, Mark, Luke and John.

So we are led to the conclusion that **if** Moses was inspired as has just been proved, then the Gospel is true, for we find the Gospel foretold in what Moses commanded and wrote. Truly the Bible is one Book, composed by one Author to evolve one Theme.

When we come to the year of Jubilee we see in it not only rest, restoration, and rejoicing for Israel as a nation,—and as long as they continued obedient they enjoyed to the full their Jubilee,—but we see the prophecy of the end here, when after Christ's return the earth shall enjoy her Sabbath, a day she has never had since the fall. One Sabbath and one alone has God had in the history of the world.

Gen. 2:2, 3.

2 And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all His work which God created and made.

John 5:16-18.

16 And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

My Father worketh hitherto Jesus said. Ceaseless work for the redemption of the race has been God's portion ever since sin reared its rebellious head and attacked God's throne.

But God has spoken and it holds true. Earth shall have a Sabbath—a rest from toil and pain and fear and slavery, and all things shall be restored to their rightful owners.

1 Cor. 15:24.

24 Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

Rev. 11:15.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

Jubilee means to recall, to restore, to bring back, and was used for jubal, a musical instrument; also our word "jovial" comes from it. It clearly means a time of rejoicing and more than mere peace or rest. It is the world's Harvest Home—the regathering of all God's children in their Father's house; the feasting upon all the good things at the Father's table.

Every debt will be discharged; every slave will be freed; every one at peace with his neighbor. When? When Jesus, to whom all types pointed, of whom all sacrifices foretold, whom all rites and ceremonies suggested—our Paschal Lamb—Jesus, our Great High Priest—our King. When He returns to reign and to put down all enemies and restore the kingdom to its rightful owner, our Father God, then will earth have her jubilee—and not before.

Rom. 8:21-23.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Surely the trumpet shall sound and the great year of Jubilee be proclaimed throughout the land and all nations shall come up to Jerusalem to see the King in His glory to render Him the thanksgiving and praise due to His holy name.

Zech. 14:9, 16.

9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.

16 And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

Restoration. What a wonderful word it is. God has lost His rightful homage. Man has lost his inheritance. Creation has lost its rightful privileges. The earth has lost its full fruition. Sin has brought untold loss to every part of our being and universe. But in Jesus Christ all shall be restored. God shall have the homage due Him. Man shall be restored to the image of Him who at such awful cost has redeemed him. Creation shall be restored to all its blessings. The earth shall laugh with harvests too plenteous to be gathered in. What a time of rejoicing. What a day to look forward to. What a promise for the future.

Joel 2:25.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, My great army which I sent among you.

Acts 3:21.

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

Ps. 23:3.

3 He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

1 Cor. 15:24-28.

24 Then cometh the end, when He shall have delivered up the

kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

25 For He must reign, till He hath put all enemies under His feet.

26 The last enemy that shall be destroyed is death.

27 For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

28 And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

Rev. 21:1-5.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

Rev. 22:16-20.

16 I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Today there is no heart that does not know its own bitterness; nobody that has not some suffering; no soul not scarred by some sin; no country not suffering from some mismanagement; no race that does not groan under some burden; no home that does not miss some member.

> There is no flock, however watched and tended
> But one dead lamb is there;
> There is no fireside, howsoe'er defended
> But hath one vacant chair.

But when Jesus Christ comes—no tears, no groans, no sorrows, no pain, no separation. All will be restored. Can we not wait and pray and serve and sing? Even so come Lord Jesus.

Is. 25:9.

9 And it shall be said in that, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

Ps. 24:7.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

> Blow ye the trumpet, blow,
> The gladly solemn sound;
> Let all the nations know,
> To earth's remotest bound,
> The year of Jubilee will come;
> Return, ye ransomed sinners, home.
>
> Jesus, our Great High Priest,
> Hath full atonement made;
> Ye, weary spirits, rest;
> Ye mournful souls, be glad:
> The year of Jubilee will come;
> Return, ye ransomed sinners, home.
>
> Extol the Lamb of God,
> The all atoning Lamb;
> Redemption in His blood
> Throughout the world proclaim;
> The year of Jubilee will come;
> Return, ye ransomed sinners, home.

Ye who have sold for naught
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love;
The year of Jubilee will come;
Return, ye ransomed sinners, home.

The gospel trumpet hear,
The news of heavenly grace;
And, saved from earth, appear
Before your Saviour's face;
The year of Jubilee will come;
Return, ye ransomed sinners, home.

LEVITICUS

Separation to God.

LEVITICUS—Separation to God.

Holiness in

Walk **Worship** **Service**

First—Order of Sacrifices.
Second—Order of Worship.
Third—Order of Feasts.

Typically—
First—Redemption by blood.
Second—Communion with God.
Third—Joy in the Holy Ghost.

Sacrifices—Sweet Savour—Christ's work Godward.
Burnt offering.
Meat or meal offering.
Peace offering.

Sacrifices—Non-Sweet Savour—Christ's work manward.
Sin offering.
Trespass offering.

Typically—
Burnt offering—Christ offering Himself.
Meat or meal offering—Christ tested by suffering.
Peace offering—Christ bringing our peace.

Non-savour—
Sin offering—Christ becoming sin for us. Atoning for the guilt of sin.
Trespass offering—Christ atoning for the injury of sin.

Ps. 51:4.

4 Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

Typical meaning of ingredients to be used in the sacrifices.

Each animal or bird brought must be a firstling, without blemish, strongest and most perfect.

Must shed its blood in place of the sinner.

Must pass through the fire.

So Christ was the firstborn of many brethren.
Strong enough to bear the sin of the world.
Without spot or blemish.
Shed His blood in place of the sinner.
Passed through the fire of God's testing.

CHART OF SACRIFICES.

Christ's Sacrifice Godward.

The Burnt Offering.

Bullock or Ox	Type	of	Christ as patient servant.
Sheep or lamb	"	"	Christ as meek victim.
Goat	"	"	Christ as bearing away sin.
Turtle dove or pigeon	"	"	Christ as mourning for sin.
The blood shed	"	"	Christ dying for sinners.
The blood sprinkled	"	"	Christ sanctifying and cleansing.
Flaying the victim	"	"	Christ's sufferings.
The head	"	"	Christ's intellect.
The inwards	"	"	Christ's affections.
The fat	"	"	Christ's surplus perfection.
The legs	"	"	Christ's walk.

All perfect and utterly dedicated to God as a satisfactory substitute for the offerer.

In Exodus God speaks out of the mount, to which approach was forbidden.

In Leviticus God speaks out of the Tabernacle, to which approach is taught.

The fire	Type of	God's holiness. Our God is a consuming fire. Every man's work shall be tested as by fire.
The water	" "	The Holy Spirit.
The skin	" "	The robe of righteousness provided by the sacrifice.

In the meat or meal offering we see Christ's sacrifice manward.

FRUITS.

Fine flour	Type of	Evenness of Christ's life.
Oil	" "	Holy Spirit.
Frankincense	" "	Fragrance and mystery.
Oven	" "	Christ's hidden sufferings.
Pan	" "	Christ's revealed sufferings.
Salt	" "	Christ's healing power corrective.
Absence of leaven	" "	Christ's sinlessness.
Absence of honey	" "	Christ's sweetness, not merely natural goodness but the goodness of God.

THE PEACE OFFERING.

Christ making peace for us.

Here for the first time a female victim may be used.	Type of Fruitfulness and submission.

Priest's portion	Type of	Fellowship. Feeding upon Christ.
Breast		Affection.
Shoulder		Strength.
		The Lord's portion is His people.
		The people's portion is Christ.
Leaven is used for first time	" "	The sinners becoming one with Christ.
		He is **our** peace.
Man's offering	" "	Dedication to God.

THE SIN OFFERING—Non sweet savour.
Christ Atoning for the **guilt** of sin. (What we are)

Here we see Christ not only **offering** but taking the place of the offerer.

He became sin for us who knew no sin.

Anointed Priest	Type of	Christ as Head of His people.
Congregation	" "	Christ representing His people.
A Ruler	" "	Christ representing the rulers of His people.
Common person	" "	Christ representing any one of His people.

Laying the hands upon the head of the victims represents identification with and appropriation of the substitute.

This is by **faith** accepting Christ's substitution.

(Even in the sin offering the holiness of Christ is emphasized by the burning of the **fat** upon the **burnt offering.**)

Without the camp Type of Rejection.

THE TRESPASS OFFERING—Non sweet savour. Christ atoning for the **results** of sin (What we do).

Not only atonement here in the offering but restitution. And not only restitution but **addition.**

Fifth part Type of Grace which gives more than mere justice.

A shekel of sanctuary " " God's measure which is different from man's.

Union with Christ is what essentially constitutes a Christian and identification with these sacrifices, teaches that union in the Old Testament, while faith unites us to Christ in the New Testament.

This union is testified to by the Holy Spirit's figures in the Epistles; where the church is spoken of

as The Body of Christ who is the Head
as The Bride of Christ
as The Branches of the Vine.

In every offering the holiness of Christ is guarded and the satisfaction to God of the offering made clear; but some offerings were entirely for God's satisfaction; hence called sweet savour; others were for man's sin and its consequences, and were called non savour, though equally accepted.

Also there were varying degrees of appreciation on the part of the offerer or sinner, both in the selection of the victim and the attitude of the offerer, from bullocks to birds and from Priest to a common person. So today Christ has followers ranging in appreciation from children on through to great ministers of the sanctuary.

Rom. 8:31-39.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through Him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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